WESTERN WOMEN IN EASTERN LANDS

HELEN BARRETT MONTGOMERY

Central BAPTIST THEOLOGICAL SEMINARY

KANSAS CITY, KANSAS

Mrs. W. A. Elliott

WESTERN WOMEN IN EASTERN LANDS

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WESTERN WOMEN IN EASTERN LANDS

AN OUTLINE STUDY OF

FIFTY YEARS OF WOMAN'S WORK IN FOREIGN MISSIONS

BY

HELEN BARRETT MONTGOMERY

"The women that publish the tidings are a great host"

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FOREWORD

THE publication of this, the tenth volume in the series issued by the Central Committee on the United Study of Missions, leads us to review briefly this first decade of systematic, united study by the women of our Foreign Missionary Societies.

We trace it back to its beginning in the heart of Miss A. B. Child, Secretary of the Women's Board of Missions, who, as Chairman of the World's Committee, arranged for the presentation of this topic at one of the sectional meetings for women held in connection with the Ecumenical Conference in New York, May, 1900.

The plan met with warm approval, and a committee consisting of five members was appointed, each of the following Boards choosing one: Baptist, Congregational, Methodist, Presbyterian, and Protestant Episcopal. Later the Dutch Reformed and Lutheran Boards each furnished a member.

To meet the immediate demand, a leaflet study was issued in the fall of 1900, and steps were taken to secure an author and a publisher for the first text-book, which aimed to present an Outline Study of Missions from the time

of the Apostles down to the Nineteenth Century. Miss Louise Manning Hodgkins consented to write the book, giving it the Latin title "Via Christi," and the Macmillan Company was chosen as publisher. The demand was far greater than the Committee or publisher had hoped. The sales of this book alone have amounted to more than 50,000 copies. Others followed, one for each year, the authors adopting Latin titles in conformity with the first volume: "Lux Christi: An Outline Study of India" by Caroline Atwater Mason; "Rex Christus: An Outline Study of China" by Rev. Arthur H. Smith, D.D.; "Dux Christus: An Outline Study of Japan" by William Elliott Griffis, D.D.; "Christus Liberator: An Outline Study of Africa" by Ellen C. Parsons; "Christus Redemptor: An Outline Study of the Islands of the Pacific" by Helen Barrett Montgomery; "Gloria Christi: An Outline Study of Missions and Social Progress" by Anna R. B. Lindsay.

This completed the cycle of seven originally planned by the Committee, but the great demand for the Studies led to the publication of three more volumes, modeled after these but with English titles. "The Nearer and Farther East," in which Moslem lands were presented, by Rev. Samuel M. Zwemer, D.D., and "Korea, Burma, and Siam" by Rev. Arthur J. Brown, D.D., "The Gospel in Latin Lands" by Rev. and Mrs. Francis E. Clark, and our present

volume, "Western Women in Eastern Lands" by Helen Barrett Montgomery.

While these studies were primarily for the use of women, they have all been along broad lines, not confined to woman's work nor unduly magnifying it. This last book, therefore, meets a real need, as there has never been an adequate presentation of this department of Foreign Missions.

As this year, 1910-11, marks the fiftieth anniversary of the organization of the first woman's Board of Missions in America, The Woman's Union Missionary Society, we celebrate two anniversaries, the Jubilee of Women's Foreign Missionary Work and the tenth of United Study. Each year has seen marked leading in the choice of timely topics and the selection of authors wonderfully fitted for their task.

The Committee believes it has been divinely led to publish this book at a time when women will review the past and will study with keen interest the developments of a half century of women's work in the Orient.

In addition to the usual editions in paper and cloth, which contain twenty-four half-tone plates, the publishers offer an edition *de luxe*, designed for the hosts of women who must have something especially attractive to enlist them in the consideration of missions. The Committee also announces the publication of the ten volumes of the series as an anniversary

edition, which furnishes a convenient, complete missionary library by the best authors, indispensable to all students of missions. An outgrowth of this ten years of study has been the Summer Schools of missions, and one of the by-products is a rich and ever-increasing store of supplementary material, maps, charts, pictures, libraries, junior studies, and an attractive pamphlet literature prepared by the Boards and distributed through the Central Committee.

This tenth year will bring sales up to 600,000, and marks not a close of the effort but a beginning. With no militant methods and no thought of increased self-culture and opportunity, hundreds of thousands of women are seeking the uplift of oppressed womanhood and the betterment of social conditions in the most needy places of the world, seeking it in the way and in the spirit of Jesus. Not until all women who love Him and are called by His name unite in the task can His Kingdom come.

CENTRAL COMMITTEE ON THE UNITED STUDY OF MISSIONS.

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CHAPTER I

Woman's Missionary Movement sketched on the Background of the Nineteenth Century

1. Its Relation to
   - Education
   - Suffrage
   - Abolition
2. Forerunners in Early Part of Century
3. Pioneer Societies in the Decade following the Civil War

CHAPTER I

WHAT OUR MOTHERS HAVE TOLD US

A Story of Beginnings

Purpose.

FOR the women of our modern churches it is hard to realize that there ever was a time when there were none of the active and ubiquitous Women's Missionary Societies that seem so much a part of the structure of church life. Yet the jubilee year of organized work for foreign missions on the part of women is now just peering over our horizon. It is the purpose of this book to set forth the history of this movement on the background of the social and religious forces which produced it; to describe its organization and aims, its work and its workers; to picture its possibilities and its hopes for the future.

The Woman's Century.

The organization of the Women's Missionary Societies is but one of a remarkable series of movements among women that have made the nineteenth century known as the Woman's Century. In it forces long at work crystallized so as to revolutionize many conceptions regarding the proper sphere and activities of women. This readjustment of thought and practice was not confined to one country, but was felt in

varying degrees throughout all nations. Before beginning our study of a special phase, it will be well to get a swift glimpse of the movement as a whole. It is difficult for the modern woman to adjust herself, even in thought, to the woman's world as it existed at the opening of the nineteenth century; "old things are passed away, behold all things are become new." Yet if we are to realize the magnitude of the world-tide, 'too deep for sound or foam,' on which we are swept along, we must see clearly the coast-lines long since submerged, which stood out clear and high in 1800. We shall most quickly see this if we look at the position of women as revealed in literature, law, industry, and education one hundred years ago.

The old-fashioned heroine.

If we may trust "Clarissa Harlowe," "Evelina," "Pride and Prejudice," and the "Vicar of Wakefield," women at the opening of the century were feebler in frame than their athletic great-granddaughters, given to fainting and hysteria, and so circumscribed by proprieties that they hardly dared move for fear of offending one or more of the standards of correct female behavior. Young they were too, mere babes of fifteen, the heroines of long romances, and aging incredibly early, it would seem. We have no patience with these heroines who promptly faint when any emergency faces them, and long to shake them into some sort of sense. Our ideas of the hardihood of our fore-mothers, too, receive a

shock when we read the records left by their contemporaries. Abbé Robin, for example, the chaplain of Rochambeau's army during the Revolution, wrote in 1782 concerning American women:

> "At twenty years they have no longer the freshness of youth; at thirty-five or forty they are wrinkled and decrepit."

Chevalier Louis Felix de Beaujour, who lived in the United States from 1804–1814 as Consul General, wrote:

> "At the age of twenty-five their form changes, and at thirty the whole of their charms have disappeared."

The law and the lady.

If we turn from literature to law, we shall find there an even more astounding change in the status with which woman began the century and that with which she closed it. In all the English-speaking world the only woman whom the law recognized as a person was the unmarried woman. The married woman, in the eyes of the law, ceased to exist the moment her vows were said. She could neither sue nor be sued, could hold no property, could not testify in a court of law, had no legal right to the money she might earn, nor to the control of her own children, the legal guardianship being vested solely in the father. The remark attributed to a fond lover, "We shall be one, darling, and I will be that one," accurately and succinctly states the common-law doctrine of woman's rights. It was

not until the New York legislation in regard to the property rights of married women in 1848 that any state began the change of the old common-law provisions in regard to woman's rights.

The woman who works.

In the field of industry the contrast was equally sharp. The short and simple annals of woman's opportunities to make a living were soon told. She could marry — failing in that, she could be either a maiden-aunt or a dressmaker. The dame school provided for a few widows. Now and then a woman wrote books. The modern idea of self-support for women was undiscerned even by the most daring minds.

The education of girls.

Even more startling is the change which the century has wrought in the ideas of the world in regard to women's education. The first American schools for boys were established with the very first days of colonial history; but it was not until the nineteenth century was well under way that any serious attempt was made to provide generously for the girls. In fact, in Philadelphia, it was not until 1893 that the girls' high schools were put on an equal footing with those for boys. Up to that time no Latin, French, nor German was taught in the girls' high schools of that great city.

In 1792 the records of Newburyport, Mass., show that the town-meeting voted: "During

the summer months, when the boys in the school have diminished, the master shall receive girls for instruction in reading and grammar after the dismission of the boys, for an hour and a half."

Northampton, so late as 1788, voted "not to be at any expense for schooling girls"; and another town graciously permitted the girls to assemble for instruction in the public school from six to eight in the morning, during the summer months. This was in 1804. In 1826 Boston rather peevishly abolished its girls' high school (so called) because so many girls were clamoring for admission. The story is told that when the question of taxing the town to provide schooling for girls was discussed in Hatfield, one indignant citizen exclaimed, "Hatfield school *shes?* Never!"

But with the new century came the new spirit of woman's emancipation that would not down. Emma Willard formed the audacious plan of a school for the higher schooling of girls, endowed by the state, as were similar schools for boys, and actually addressed the legislature on the subject. When in her school a young lady was examined in geometry, it called forth a storm of public ridicule in press and pulpit. Mary Lyon carried the idea to even more democratic lengths, and succeeded by sheer force of determination and superb initiative in founding Mount Holyoke Semi-

nary. In 1834, when the Massachusetts General Association had declined to indorse her revolutionary propositions, a noted divine exclaimed, "You see the measure has failed, — let this page of divine Providence be attentively considered."

Work of Mary Lyon.

The work of Mary Lyon had not only this indirect influence upon the future of Woman's Missionary Societies in training up a generation of soundly educated women, but served also as a direct and purposeful stimulus to missionary knowledge and zeal. During the six years of her superintendency not one graduate left Mt. Holyoke unconverted. Seventeen of her former pupils had become the wives of foreign missionaries, thirty-six others were added in the early years, and literally hundreds married men who were carrying Christianity to the Western frontier.

Many who organized woman's societies in the early sixties were Mt. Holyoke graduates.

We see the century opening with women in the cribbed, cabined, and confined sphere to which the natural prejudices of a man-monopolized world had assigned them. In such a world there could be no broad national organization of women for the benefit of women and children in the non-Christian lands. Certain great liberalizing and unifying forces had first to prepare the way. The movement for education culminated in the free

admission of girls in increasing thousands to the highest educational opportunities; the anti-slavery agitation swept into it the most generous and gifted women of the nation, broke down their isolation, expanded their horizon, liberated their spirit.

Abolition movement.

The agitation against the vested wrong of slavery was also an emancipation proclamation for the womanhood of the North. With passionate intensity, untrained and unprepared, they threw themselves into the movement. By its sweep they were dragged out of their isolation, forced to think, to read, to find their voices, and lose their ever numbing consciousness of sex, to brave opposition and contempt in defence of something higher and holier than the proprieties. When the Grimke sisters in 1837 braved actual persecution because they dared to speak in public in behalf of the slaves, they helped more than they knew to strike off the fetters that bound the minds of women.

Suffrage.

After some years of smouldering interest, the "Woman's Rights" movement, as it was then called, was formally launched in 1848. All the demands made by that ridiculed and persecuted little band of women, in their first convention at Seneca Falls, have since been adopted and embodied in law, save one only. They asked for woman the right to have personal freedom, to acquire an education, to earn a living, to claim her wages, to own property, to sue and

be sued, to make contracts, to testify in court, to obtain a divorce for just cause, to possess her children, to claim a fair share of the accumulations during marriage, *to vote*. Here, too, women received valuable training. They learned to think clearly, to speak without confusion, to stand bravely for an unpopular cause, to organize to obtain just laws. The women of a whole state were being trained in those twenty years during which Julia Ward Howe led the delegation which appeared before each Massachusetts legislature to demand legal rights in the children they had borne. (The law then vested sole legal ownership of the child in the father, as is still the case in some states.)

The Civil War.

In its educative force on the women of the nation the Civil War overtops all other agencies. During the awful struggle the women both North and South received a baptism of power. They were driven to organize, forced to coöperate by their passion of pity and patriotism, and in the management of the great commission for raising and distributing aid to the soldiers they discovered powers of which they themselves and the nation had been quite unconscious. It is no accident that it was the decade following the close of the Civil War that saw the launching of scores of organizations, among them the Missionary Societies whose Jubilee Year we are now celebrating. It is an interesting coincidence that the year 1868 saw

the organization of Sorosis, the New England Woman's Club, and the Congregational Woman's Board of Missions.

The forerunners.

Although organized woman's work on distinctly foreign missionary lines begins with the period of the Civil War, it was preceded, as is always the case, by a number of sporadic, unorganized undertakings of the same nature. In the great missionary awakening of the early part of the century, women had their full share. They had little money to give; partly because the country was poor, but more because women were not earning nor controlling money at that time. But time they gave generously, loyalty and prayer, and such scant penny-crumbs as they could scrape together by beautiful self-denials. The egg money, the butter money, the rag money, was theirs to squander in missions if they chose, and choose they did. Hundreds of Female Cent Societies were in existence throughout New England; then there were the Mite Societies, the Female Praying Societies, the Female Association, and many gifts from Sewing and Dorcas Societies.

Boston Female Society.

The pioneer organization for foreign missions among women seems to be the Boston Female Society for Missionary Purposes, established in 1800, two months before Carey baptized his first convert in India. This society included for a time both Baptists and Congregationalists. In the beginning it seems to have contemplated

no field of "foreign" missions farther away than the aborigines of the frontier; but very soon its members became interested in the support of the English Baptist work in India. The richest treasure bequeathed by this early organization was neither its contributions nor its example, but the inspiration of a noble character in the person of its first secretary and treasurer, Miss Mary Webb. She was a helpless cripple, with little or none of this world's goods, but of such ardent consecration and unwearying energy that she accomplished with her poor bent body the work of a spiritual athlete. No one parish could contain her free spirit. Her little green baize hand-carriage was pushed by her own frail hands wherever there were human needs to be relieved or human spirits to be redeemed. In addition to her personal ministry among the poor she organized benevolent societies among young and old, corresponded with some sixty organizations among women in different parts of the United States, inaugurated a monthly concert of prayer among them, and threw herself as the moving spirit into this first organization that was to draw out the sympathies of American women beyond the borders of their own land. All the early records of the Boston Female Society are permeated with her tireless enthusiasm. In 1811 the entire contributions for the year, two hundred dollars, were voted "to the translation of the

Scriptures by the Missionaries of Serampore in Bengal." In 1813 "spinning, weaving, and knitting societies are multiplying with a view to aid in the great object of sending the Gospel to the ends of the earth."

Society for the diffusion of Christian knowledge.

A year later, in 1801, the Congregational women established a society called the Boston Female Society for Promoting the Diffusion of Christian Knowledge. This was to raise funds for the Massachusetts Missionary Society of the same denomination, formed in 1799. This society was organized "to diffuse the Gospel among the people in the newly settled parts of the country, among the Indians, and through more distant regions, as circumstances shall invite, and the ability of the society shall admit." The contributions of the women helped to swell the funds of this society until it was absorbed in its foreign department by the organization of the American Board.

Sally Thomas.

The first legacy received by the pioneer denominational Foreign Missionary Society was given by Sally Thomas. She was a poor woman, supporting herself as a domestic servant. Her wages never exceeded the pittance of fifty cents per week. Out of this sum in a long and industrious life she had managed to save the really remarkable sum of $345.83, and this she bequeathed at her death to the American Board. It is to be doubted whether, in all its wonderful history, the Board has ever received a more

glorious or more blessed legacy. By it, plain Sally Thomas, "the hired girl," entered into the elect company of Mary with her box of spikenard very precious, and of the widow who dropped her mite into the treasury; and of her, too, wherever the Gospel is preached, the thing shall be spoken as a memorial. Two years later a woman very rich for those primitive times created quite a thrill when she left $30,000 to the same Board. Thirty whole thousands for foreign missions! The largest legacy received for many, many years. Doubtless her offering, too, fragrant with faith, came up for a memorial of her before God.

A dollar a patch.

In 1803 a female missionary society was founded in Southampton to give and pray for the heathen. It is related that one of the charter members gave $12 for missions when she had twelve patches on her shoes. This little society has had a continuous history from the beginning. From it missionaries have gone to every land, and last year its society of thirty members gave $89.

Fayette Street Church.

Another interesting early organization is that connected with the Fayette Street Church of New York City, now the Church of the Epiphany. For some time the women of the congregation had been meeting regularly for prayer, that they might be directed to some special missionary object. They knew so little of the great unevangelized world, but their hearts went out in

a desire to help, and like the call of God came the appeal of Judson to the Baptists of America. It was a strange Providence which God used, the change of views of Adoniram Judson, to arouse a whole denomination to its duty. The little society of Fayette Street at once set bravely to work in support of the Judsons, and from that day to the present has continued its benefactions.

Wesleyan Seminary in Forsyth Street.

In 1819 "a very large number of the brethren of the Methodist Society" were inspired by the reports of the triumphs of the Gospel among the Indians to form the Missionary and Bible Society of the Methodist Episcopal Church in America. They graciously voted that "females attached to Methodist congregations be invited to form a society auxiliary to this," and within ninety days, July 5, 1819, a "number of females" met at the Wesleyan Seminary on Forsyth Street and formed the oldest women's missionary society in the Methodist Church. Their address to their sisters in the church reads as follows: "Shall we who dwell in ease and plenty, whose tables are loaded with the bounties of Providence, and whose persons are clothed with fine-wrought materials of the Eastern looms, shall we who sit under the droppings of the sanctuary, and are blessed with the stated ordinances of the house of God, thus highly, thus graciously privileged, shall we deny the small subscription this institution solicits to extend the

bare necessities of life to our dear brethren who are spending their strength and wasting their health in traversing dreary mountains and pathless forests to carry the glad tidings of free salvation to the scattered inhabitants of the wilderness?" Which long and somewhat breathless question they proceeded to answer in direct and practical fashion. This New York Female Missionary Society existed from 1819 to 1861 and placed over $20,000 in the treasury of the parent society. In 1836 it was the privilege of this early society to send out to Liberia Ann Wilkins, one of the most remarkable of the pioneer missionaries. She had attended the camp-meeting at Sing Sing, where a returned missionary was pleading for more helpers in distant Africa. At the close of the meeting she handed to Dr. Nathan Bangs the following note: "A sister who has a little money at command gives that little cheerfully, and is willing to give her life as a female teacher if she is wanted." For twenty years she taught in the wilds of Liberia, and twice during that time braved the discomforts of the long sailing voyage to plead in America for help.

A word of Bishop Hartzell connects this long-ago saint with our own time. "Some years ago" he says, "representatives of Great Britain and Liberia went into the interior to settle some question of boundary between Sierra Leone and

Liberia. The day before Easter they arrived at the capital town of a native tribe and arranged to stay in camp over Sunday. To their surprise, they found that these pagans had refused to allow any Mohammedan missionaries to come among them. They said that years before some of their young people had been in a school in Monrovia taught by Ann Wilkins, and that they had waited all these years for Ann Wilkins's God to come to them." (Condensed.)

The Brookline ladies.

Perhaps one of the most remarkable of all those early groups is the little band of women in Brookline, Mass., that regularly met at the home of Mrs. Ropes, to pray for Japan and to contribute to its Christianization. This was in 1829, twenty-five years before Perry's fleet sailed into the harbor of Yeddo, thirty years before the Protestant Episcopal Church had the honor of sending the first pioneer missionary to Japan, and forty years before the American Board opened the Mission of the Congregational Church in the Island Empire.

How did the women of this quiet New England village, long before the days of the illustrated magazine, the globe-trotter, the electric cable, know of Japan and its needs? The story is a pretty one. On the table in the pleasant parlor where the sewing society met stood a dainty basket of bamboo, the gift of a sea-captain to the notable Christian merchant, Honorable William Ropes, in whose house they met.

From an interest in the cunningly woven basket to one in its makers the women passed, by that oldest human highroad to reality, — "what we have seen, what our own hands have handled," — and began, in faith, to pray for Japan, and in love, to give, that their prayers might have wings. During the years they were together they contributed six hundred dollars ($600) to the evangelization of Japan. This was scrupulously set aside by the American Board, and when used, forty years after the little group began to pray, it amounted to four thousand one hundred and four dollars and twenty-six cents ($4104.26). (See *Missionary Herald*, November, 1904, for detailed account.)

The Newark women.

In the First Presbyterian Church of Newark, N.J., there was organized in 1835 a society of women who, quite undismayed by closed doors and small resources, nailed their flag to the mast, in the very name they chose, "Society for the Evangelization of the World." In the first ten years of their history they contributed twenty-three hundred dollars to the American Board (there being no Presbyterian Board at that time), and the society still lives and flourishes. At the Jubilee meeting in 1885, one of the original members and twenty descendants of original members were present.

Chronological list.

The list of these early societies has been very carefully compiled by Miss Ellen C. Parsons, and is printed with due credit to her in the

A Moslem Madonna.

Encyclopedia of Missions. For convenience in reference it is given below:

1800. Boston Female Society for Missionary Purposes. (Baptist and Congregational.)
1801. Boston Female Society for the Promotion and Diffusion of Christian Knowledge. (Congregational.)
1803. Female Missionary Society of Southampton, Mass. (Congregational.)
1808. Female Mite Society of Beverly, Mass. (Baptist.)
1811. Salem Female Cent Society, Massachusetts. (Baptist.)
1812. Female Foreign Missionary Society of New Haven, Conn. (Congregational.)
1814. Fayette Street Church Woman's Missionary Society. (Baptist.)
1816. Female Charitable Society of Tallmadge, Ohio. (Congregational.) (Sent first contribution received from west of the Alleghanies by the American Board.)
1819. Female Missionary Society Auxiliary to the Missionary and Bible Society. (Methodist.)
1823. Society for the Support of Heathen Youth, New York. (Presbyterian.)
1835. Society for the Evangelization of the World, Newark, N.J. (Presbyterian.)
1847. Free Baptist Female Missionary Society, Sutton, Vt. Never disbanded.
1848. Ladies' China Missionary Society, Baltimore. (Methodist.)

An early record.

It is tempting to linger on these early days, to describe the sewing-circles, the knitting-bees, the mission boxes packed for the far frontier, the homely, sweet, small self-denials that make these days of the pioneer mothers so full of

helpful stimulus. One record preserved in the *Panoplist* of Boston, 1813, is too good to omit, a letter addressed to the Treasurer of the American Board.

BATH, N.H., August 17, 1813.

DEAR SIR: Mr. M —— will deliver $177 into your hands.

The items are as follows:

From an obscure female, who kept the money for many years, waiting for a proper opportunity to bestow it upon a religious object,	$100.00
From an aged woman in Barnet, Vt., being the avails of a small dairy the past year	50.00
From the same, being the avails of two superfluous garments	10.00
From the Cent Society in this place, being half their annual subscription	11.00
My own donation, being the same hitherto expended in ardent spirits in my family, but now totally discontinued	5.00
From a woman in extreme indigence	1.00
	$177.00

A consecrated coffee-pot.

Another story is told of a silver coffee-pot which was the offering of a pastor's family who could not give money, and so gave something dearer. The coffee-pot and its story went to a meeting where three hundred dollars were dropped into it, and fifty years later five hundred dollars; and when, in 1893, it was brought to the World's Fair, with its sweet old story of human love and sacrifice, more than three thousand dollars were dropped into its historic depths.

A Bible Woman at Work in Ceylon.

The main army.

After a half century of skirmishing, during which a new generation, trained to pray and give by their missionary mothers, had come upon the stage, the main body of the woman's missionary army had come rapidly into the field to begin its organized campaign for oppressed womanhood and childhood in non-Christian lands. Before considering the organization of these societies in our own land, it is necessary to glance at the beginnings in England, antedating ours by many years, and inspired by the same appeal.

Appeal of David Abeel.

In the summer of 1834 an American missionary in China, Rev. David Abeel, was on his way home to recruit his shattered health — the regular route at that time being by way of England. While in London Mr. Abeel was invited to address a little company of ladies gathered in a private drawing-room, in what was destined to be perhaps the most important afternoon tea in history. The missionary was fresh from his work, burning with a great conviction. The helplessness and misery of the women of the Orient had profoundly touched him, and he had seen also the hopelessness of attempting to dislodge heathenism while its main citadel, "the home," was unreached, and unreachable by the agencies then employed. Thinking long and deeply over the problem, he had come to hold the then revolutionary doctrine that it was absolutely necessary to bring

into the field unmarried women to reach and teach the women and children. Men were shut out from ministry by the iron bars of custom that imprisoned women in zenanas, secluding them from all contact with the world. The missionary wife at best could give only a fragment of her strength and time to the work; then why not send out women to minister to the uncounted millions of women in non-Christian lands? He had come home with a message; he was eager to deliver it; this was his first opportunity. The hearts of the sheltered women were stirred as he told them of the degradation which his own eyes had witnessed in India, and delivered the message of some Chinese women, "Are there no *female* men who can come to *teach* us?" He pictured to them the tremendous power for good locked up in these millions untaught, untrained; these heathen mothers whose great influence was now thrown on the side of superstition and evil custom. Would they not, he asked, stretch out a helping hand to their sisters?

Society for promoting Female Education in the East.

The appeal met swift response. A group of women of different denominations formed themselves into a society for the purpose of meeting the want so powerfully described. This was called "The Society for promoting Female Education in the East." At this time in India the direct agencies of house to house visitation, addresses to groups of women and zenana work,

were impossible, on account of prejudice and seclusion. Schools where orphans and abandoned girls could be gathered were possible, so the society entered the one door open.

The new venture met with scant encouragement. Men and women doubted the practicability and agreed as to the impropriety of sending out "unmarried females." Many even of the missionaries were utterly hopeless as to any good being accomplished. One of the leading missionaries in India said that to attempt female education in that country was as hopeless as to try to scale a wall five hundred yards high. But the women, not to be discouraged by Sanballat and Tobiah, pressed on to build the wall as did Nehemiah of old; "made their prayer unto God and labored in the work from the rising of the morning till the stars appeared." Thus was founded this oldest of the great missionary boards of women, a society that for three-quarters of a century has gone on its ever growing work of blessing. From China to South India, to Ceylon, to North India, to Palestine, to Persia, to South Africa, to Japan, their missionaries have gone; zenana workers, teachers, physicians, nurses, evangelists, an ever enlarging sisterhood of ministry.

No success in America.

After delivering his message in England with such marked success, Mr. Abeel returned to his own country to attempt to arouse his countrywomen to the same great opportunity. He

spoke to large groups of ladies in New York City, and met such encouraging response that the organization of a Woman's Board to do this distinctive work among the women of the East was contemplated. Mrs. Doremus had for years been praying for missions and was ready to espouse the new cause, but the time was not yet ripe for it in America, ever more conservative in social reforms than the mother-country. The innovation was so stoutly resisted by the denominational Boards that at their urgent request the new organization was given up and woman's work for woman in heathen lands postponed for thirty years and more.

Woman's Union Missionary Society.

In 1860 the wife of a Baptist missionary in Burmah, Mrs. Mason, was returning on furlough from her field of labor. She had the same story to tell with regard to the degradation of women in heathen lands which Mr. Abeel had told; the same convictions in regard to the futility of centering missions on anything else than the home; and the same conclusion that this work for women must be done by women if at all. She succeeded in interesting a body of women in New York City, led by the same Mrs. Doremus who in 1834 had responded to the appeal of Mr. Abeel. To the character and influence of Mrs. Doremus the missionary work of the world is in debt. "While others expatiated on the inconvenience and cost, if not the fanaticism of such a project, she, like Isa-

bella, believed in things not seen, and acted with an intelligence and energy inspired from above."

The society was incorporated in February, 1861, with Mrs. Doremus as its first president. The membership included women of many denominations. In prosecution of its works, branches, auxiliaries, and mission bands sprang up in Philadelphia, Albany, Cincinnati, Chicago, Louisville, St. Louis, and many other places. In November, 1860, Mrs. Mason had organized the first committee of ladies in Boston under the presidency of Miss Ball. Its nine members pledged twenty dollars apiece toward the support of a teacher. On the organization of the Union Missionary Society it became a branch.

A true John the Baptist, this society was preparing the way for the definite assumption of its share of the responsibility by each denomination, — relatively it must decrease, they must increase, but the Christian union in which the work began may be again realized in some wider federation of effort than is yet dreamed possible. Among special reasons commending the Women's Union Missionary Society, these have been given by Miss Isabel Hart, in her "Historical Sketches of Women's Missionary Societies."

"1st. It opened a way and established a precedent in mission work which, from the first, God has wonderfully blessed, preserved, and prospered.

"2d. It seeks literally nothing but the spread of Jesus'

name and the enlightenment and blessing to women which ever follows the knowledge of his name.

"3d. It represents every evangelical denomination, and its foreign property has been the donation of them all for one common purpose.

"4th. It was commended and has been carried on by voluntary workers and unsalaried officers — a free-will offering of love."

Congregational women move.

Seven years after the organization of the Union Missionary Society, the first of the great denominational Women's Boards was organized by the Congregationalists in 1868, the same year in which Sorosis and the New England Woman's Club were organized. For several years the project had been taking form; for the experience of the pioneer society had demonstrated the need and the value of the women's work. Meanwhile the barriers to such work were rapidly giving way in foreign countries, and the prejudices of the brethren were softening at home. Some of the strongest men on the mission field were openly urging the need of very greatly augmenting the number of unmarried women missionaries, and the recognition of the strategic importance of the direct work for women was growing. It was becoming clear, too, that no interdenominational society could fully rouse the churches to the vastness of their opportunities; and that in the unsuspected magnitude of the work opening before them there was ample room for distinctive denominational organizations of women, in ad-

dition to the splendid Union Society already in the field.

Thorough preparations.

With characteristic New England thoroughness months were spent by the Congregational women in preparation. Frequent meetings for prayer and conference were held, and at last, after eight months of continuous agitation, a meeting was called in the historic Old South Church. The moving spirit in these preparations was Mrs. Albert Bowker, later the inspiring president of the society. Forty women responded to the call; timid, distrustful of their powers, full of trepidation at the greatness of the task, yet conscious of the Power pushing them out of the soft nest of traditional interests into a new world of wide-sweeping outlook and dizzying possibilities. Mrs. William Butler, wife of the pioneer of Methodist Missions in India, was present by invitation, and spoke to them of the awful needs of the women of India, as they had pressed on her heart day by day.

The organization.

A letter from Dr. N. G. Clark, Secretary of the American Board, was read, encouraging the women in their new venture, and laying before them the fact that several well-educated women were ready to go to the foreign field if their support were assured. It was finally voted to unite in the following statement:

"Grateful for living in such an age, and in view of the sublime possibilities of the hour, we will, by sympa-

thy, prayer, labor, and contributions band together and engage in the blessed work of giving the Bread of Life to the perishing."

Then by a rising vote it was determined "to form a society coöperating with the American Board in its several departments of labor for the benefit of our sex in heathen lands."

The following week the committee on constitution and officers reported, and the New England Women's Foreign Missionary Society was formally organized. Within a few months the scheme of forwarding collections gathered from various denominations to their respective boards was abandoned, as it was seen that the women of each denomination could best work in coöperation with their own boards. The name at the same time was changed to its present form by removing the limitation of its field to New England. The new society received a testing at the time of its first annual meeting. A real New England blizzard was raging, and many of the faithful workers, as they drove across country to catch a train, or ploughed their way through the almost impassable streets, wondered if any one else would be there. What was their amazement to find that six hundred women, not only from suburban towns, but even from surrounding states, had assembled to give thanks to God for his goodness. They had raised five thousand dollars; seven mission-

aries were in the field; the work begun in weakness was growing in power.

In their first Annual Report, 1869, the Secretary stated: First Annual Report, 1869.

"They had learned during the mighty conflict of preceding years which had called forth the energies of our country that there was work for woman also, and quite within her own sphere she might find ample scope and pressing need for her unwearied labors, watchings, and prayers. These she gave; and they were not in vain, but had their humble share in hastening on the day of our country's deliverance. . . . And now she asks what she may do to hasten the day of deliverance to the multitudes who are in the thraldom of Satan."

How different were the conditions under which these pioneer societies worked from those of the present day! Take the item of postage, for instance. We now pay two cents postage for mail to Great Britain, five cents to the rest of the world. Then it cost fifty cents to take a letter to Harpoot, nineteen cents to Samokov, twenty-one cents to India, ten cents to China, fifty cents to Central Turkey, twenty-seven cents to South Africa. For years the scanty mails were made up on Thursdays at the Board rooms. Add to slow and expensive communication abroad the inadequacy of railway service at home and the comparative difficulty of reaching distant churches. It was no earlier than 1864 when it took from August 15 to November 15 to get Contrast.

mail to Montana, and when that distant territory was for one long, terrible year (July, 1862–1863) cut off from all mail from the outside world. In 1870 there were less than two inhabitants to the square mile over the western half of the continent, and the centre of population was in eastern Ohio. It took faith and patience to weave the fine network of organization by which the scant resources of the women were gathered for missions.

Methodist women organize.

The first denomination to follow the organization of the two Congregational Societies (the women of the interior had organized at Chicago a few months later than their sisters at Boston) was the Methodist Episcopal. As has already been shown, the Methodist women had been early in the field with independent societies in particular localities, notably those of the Wesleyan Seminary, and the Ladies' China Missionary Society of Baltimore already mentioned. It was felt that the time had now come for a general society, national in scope. This growing conviction was not without opposition in influential quarters. As one noted divine in an editorial note in the —— *Advocate* gloomily put it: "Some of the most thoughtful minds are beginning to ask what is to become of this Woman movement in the Church," and then taking heart of grace continued, "Let them alone — all through our history like movements have started. Do not oppose them, and it will die out."

His gracious hopes were not to be realized. The women continued their agitation, aided and abetted by the missionaries who knew the terrible need on the field, and by the broader-minded of the brethen at home who had not imbibed that fear of what the women might do if left to themselves which marked one of the early pastors. He always attended the women's missionary prayer-meetings because, he said, "You never could tell what those women might take to praying for if left alone."

A stormy meeting day.

Notice had been sent out to all the Methodist churches of Boston and vicinity that on Tuesday afternoon, March 23, 1869, a meeting would be held in the Tremont Street Church to consider the organization of a Woman's Foreign Missionary Society of the Methodist Episcopal Church. When the morning came, Mrs. Parker, a returned missionary and a prime mover in the matter, looked out of her window to find the worst storm of the season raging, and she twenty-five miles from the place of meeting. Husband and friends tried to dissuade her from going, but with the vision of her poor women in India before her, she said, "You can do as you think best, but *I* must go to Boston."

On arriving at the church she found Mrs. William Butler and six other ladies who had braved the storm. Nothing daunted, the intrepid group resolved to go ahead and form a society. Mrs. Butler prayed, Mrs. Parker spoke,

a committee on nomination of officers was appointed; they agreed on a list of names, sang the doxology, and adjourned to meet in one week. When the second day of meeting came, a drenching rain fell; but more women were present, a constitution was adopted, and the greatest Woman's Missionary Society of the country was fully launched.

Indorsement of the movement.

The far-sighted secretaries of the general denominational Board from the first took a cordial attitude toward the new society. Dr. Durbin and Dr. Harris met with the ladies in May, and the following conclusions were reached:

"1st. That such a society is much needed to unite the ladies of the Methodist Church in increased effort to meet the demand for labor among women in heathen lands.

"2d. That this society, though not auxiliary to the general missionary society, should work in harmony with it, seeking its counsel and approval in all its work.

"3d. That a missionary paper might be established by the ladies of the society with great profit to the entire missionary cause."

The society, thus recognized and authorized by the Missionary Secretaries, was a new type among Women's Missionary Societies in that it was distinctly understood from the beginning that it was not auxiliary to the general Board.

First missionaries.

The first public meeting of the society was held late in May, Governor Claflin presiding; and at that time Isabella Thoburn was adopted as the first missionary. Only twenty ladies

were present; less than three hundred dollars were in the treasury. Timid souls demurred, but as the rare gifts and consecration of the candidate were disclosed, faith and confidence revived, and Mrs. Porter rose to offer the resolution, saying, "Shall we lose her because we have not the money in our hands? No, rather let us walk the streets of Boston in calico dresses and save the expense of more costly apparel. Mrs. President, I move the appointment of Miss Isabella Thoburn as our missionary to India." Soon after, Clara Swain was appointed, the first woman physician to be sent to the foreign field, and in the fall the two women sailed together, two splendid pioneers of a splendid work.

Presbyterian women

The year 1870 saw the organization of three societies among Presbyterian women in New York, in Philadelphia, and in Chicago. In the spring of 1868 there had been organized in New York a society called "The New Mexico, Arizona, and Colorado Missionary Association." In 1870, encouraged by the interest and co-operation developed in this society, it was determined to enlarge its scope so as to include foreign as well as home missions. The name adopted for the new society was "Ladies' Board of Missions of the Presbyterian Church." It was made auxiliary to both the Home and Foreign Boards of the Church. This organization was effected in April, and in October of

the same year, 1870, the women of Philadelphia formed an organization which was to work solely for foreign missions.

Most of the founders of this society, the Woman's Foreign Missionary Society of the Presbyterian Church, had been engaged in the Union Missionary Society, which had been the training-school and inspiration of so many of the pioneers. This body developed splendid powers of growth from the very first. Its first annual report showed contributions of four thousand dollars and twelve missionaries in the field; the next year eighteen thousand dollars and twelve missionaries, the next and the next still doubling contributions and missionaries. In December of the same year the Presbyterian women of the Northwest organized in Chicago.

Women's auxiliary.

In the Protestant Episcopal Church also there had been sporadic organizations of women interested in missionary work, who, upon the presentation by the bishop or other missionaries of particular needs of the field, had volunteered help in the ways of supplies and money. In 1868 the Ladies' Domestic Missionary Relief Association had been formed to coöperate in work for the Domestic Missions. In 1871, when the general convention of the Church met at Baltimore, there was full discussion of plans for forming a general organization of women interested in missionary work. It was

found that the Domestic Missionary Society already formed wished to confine its work to Domestic Missions, and that many parish societies looked askance at the new organization. It was left for Miss Mary A. Emery to suggest to the secretaries of the committee a plan that overcame most of the difficulties and resulted in the formation of the Woman's Auxiliary to the Board of Missions, in 1872, which is to-day the one society representing woman's work for missions, domestic and foreign, in the Protestant Episcopal Church.

Canadian Baptists.

In 1869 the Canadian Baptists were contributing to Foreign Missions through the American Baptist Missionary Union. The organization of an independent society among the women, the first of its kind among Baptist women in the world, was due to the faith and courage of one young woman, Miss H. M. Norris. She had applied to the Missionary Union to be sent out as a missionary to Burma, but was told that there was barely enough money for the work already undertaken and none at all for new enterprises. Nothing daunted, she determined to go to Burma, and actually engaged passage at Halifax. When just about to sail, she was visited by a group of ministers who urged her to appeal to the women of the churches for support. The next day a preliminary organization was effected and Miss Norris authorized to form Women's Missionary Aid Societies. The first was organ-

ized June 18, 1870, and an initial subscription of $108 made. In two months she had visited forty-one churches, organized thirty-two societies, and in September sailed with her first year's support assured. Out of this early organization has grown the United Baptist Woman's Missionary Union of the Maritime Provinces.

Baptist women.

The following year, 1871, in obedience to the same impulse, the Baptist societies auxiliary to the Missionary Union were formed, one with headquarters in Boston and one in Chicago. The appeals which led to the formation of these societies were written by Mrs. Carpenter of Bassein, Burma. The letters gave a vivid picture of the missionary's wife sinking under the heavy burden of insupportable responsibilities that were continually pressing upon her from without, until health gave way, and life itself was in danger. She felt the need of "a woman of character and piety to take charge of the female department in school." In response to her appeals eleven ladies met in the Clarendon Street Church in Boston to discuss the formation of a Woman's Missionary Society. The following circular was adopted and sent out to the churches :

"In view of the very little which the American Baptist Missionary Union has been able to do thus far for the education of women at its various stations ; of the insufficient funds at its command for prosecuting this work ; of the successful beginning which it has made of it at several stations; of the desire of its Executive Committee to do

WOMAN'S WORK FOR CHILDREN.

everything possible for the elevation of women as well as men; of its readiness to employ Christian women so far as practicable in this work; of the urgent need of more laborers at all of our stations and in the regions beyond; and of our duty to coöperate more fully in this great work, — we believe the time has come for us to form a Society or Societies for the special purpose of aiding our Missionary Union to do more for the heathen and Christian women in the stations under its care.

"All ladies who are interested in our Foreign Missions are therefore invited to meet in the chapel of Clarendon Street Baptist Church, on Monday, April 3, at three o'clock P. M., to consider the propriety of forming a general Woman's Missionary Society."

As a result two hundred women met and formally organized the society.

Varieties in organization.

It will be impossible to follow in detail the organization of the denominational societies that appeared in rapid succession whose names are given in statistical tables below. The aim and main features of organization were similar, yet they exhibited great variety in details of method and purpose. The Methodists and Quakers were quite independent of the parent Boards, the Baptists loosely, the Episcopalians closely, auxiliary. Most of them worked only for foreign missions, but the Episcopal, the Lutheran, and the Christian combined home and foreign work under the same society. The Methodist women send out only unmarried women, many of the Boards support such missionary wives as are able to undertake organized

missionary work, and the Christian Woman's Board supports more men than women on its force.

Similarities in organization.

Perhaps the most distinctive contribution of the Women's Societies to missionary administration has been their demonstration of the power of small offerings frequently collected from large numbers of contributors. The women started in as humble gleaners to pick up such scattering sheaves as their brethren might have left. The general Boards in bugle-calls from denominational press, or in silver-tongued appeals from the pulpit, asked for large contributions. The women asked for two cents per week, — asked it from door to door; devised mite boxes, formed small local circles, held frequent meetings, looked after children, old women, poor people, hand-picked their own fruit, and astonished the world with their success.

They developed, too, a very highly specialized, subdivided, yet exceedingly simple organization by which they could reach from headquarters to the remotest auxiliary, with appeal and information.

They devised the light infantry of missionary literature. Before this, missionary literature had moved in the solid phalanxes of the annual report or the heavy artillery of the anniversary sermons, or the batteries of the missionary biography. But the women, partly because they

were poor and had to think of pennies, and partly because they were appealing to women and children, began to get out little leaflets, stories, poems, admirable brief summaries that could be bought for a few cents, or even given away, and with them they assaulted the missionary ignorance of the churches. These light troops could penetrate where the more ponderous forces never would be moved, and so began the great popularization of missions.

QUESTIONS

1. Is there any connection between the organization of the women in 1861 and the young people's missionary movements of a generation later?

2. Why was our country slower than England to respond to the appeal of Mr. Abeel?

3. What have been the chief advantages in the emphasis of two-cent-a-week plans on the part of women's missionary societies? What the disadvantages?

4. Are there changes in circumstances that warrant a different emphasis?

5. In what lines have the Women's Missionary Societies shown special ability?

6. What reflex benefits have come to the women through these organizations?

7. Can you trace any beneficial influences on church life in this country?

8. What has the financial growth of the societies demonstrated to the church at large?

9. What are the most valuable contributions made by the women's societies to the cause of Christ's kingdom?

10. What lessons has the Woman's Club to teach the Woman's Missionary Society? How may the missionary Society help the Club?

11. Show God's providential preparation of women for this wider work for missions.

BIBLE READING

(1) A Missionary Maiden. 2 Kings v. 1–19.

(2) The Healing Waters. Ezekiel xlvii. 1–12.

(1) The missionary impulse natural. — A known benefit makes us anxious to communicate. — "We are advertised by our loving friends." Hence if there is any blessing in our Christian faith we must pass it on to those who need it.

(2) Ezekiel's vision of the healing waters shows, —

The source — from the temple of God;

The small beginning — a tiny trickle;

The amazing growth — waters to swim in;

The life-giving power — everything liveth wherever the river cometh;

A wonderful picture of the Gospel in the heart of the world.

REFERENCE BOOKS

"Historical Sketches of Woman's Missionary Societies." Edited and published by Mrs. L. H. Daggett, Boston, Mass. (difficult to obtain).

Woman in Missions: Papers and Address presented at the Women's Congress of Missions in Chicago, 1893. American Tract Society.

Historical sketches are printed in pamphlet or leaflet form by most of the Women's Boards, giving the facts in regard to their own organizations. A few have more detailed histories in book form, such are: "The Story of the Years," Platt (account of the Woman's Society in Canadian Methodist Church). "The Story of the Woman's

Foreign Missionary Society of the Methodist Episcopal Church," Baker. Hunt & Eaton, 1896. A large volume giving in detail story of early years and interesting sketches of the pioneers.

"Toward the Sun Rising: a History of Work for the Women of India done by Women from England, 1852–1901." London. Marshall Bros. (*History of Zenana Bible and Medical Mission.*)

"Women in the Mission Field." A. R. Buckland. Thomas Whittaker, 1895.

"Missions of Church Missionary Society." Robert Clark. New Edition. London, Church Miss. Soc., 1904. (*Contains account of the Church of England Zenana Missionary Society.*)

CHAPTER II

The Wrongs against Womanhood in Non-Christian Lands shown to rest on the Direct Teachings of the Ethnic Religions.

Strength of the Appeal made by the Women of the Orient to the Women of the Occident.

CHAPTER II

LADIES LAST

Woman's Life in the Orient

Subject of chapter.

WE live in a country where the discussion of "Woman's Rights" is ever to the front. We are to study lands where they are just beginning to recognize woman's wrongs — lands where the slogan "Ladies First" is consistently and persistently "Ladies Last." The appeal to the women of England and America was winged by the recital of the intolerable injustices and oppressions under which the women of the non-Christian lands spent their lives; an appeal whose force fifty years has not dulled. For while there are terrible wrongs against women in our own land, there is this difference: the wrongs of Hindu, Chinese, and Moslem women are buttressed behind the sanctions of religion, and are indorsed by the founders of their faith; while in our own land these wrongs flaunt themselves against the spirit and the plain provisions of our religion. If women fully recognized the emancipatory nature of the pure religion of Jesus, the force of the religious missionary arguments would be tremendously strengthened. It is the purpose of this chapter to bring into relief the

disabilities and wrongs of heathen women. So far as possible Oriental authorities will be quoted. The emphasis will not be upon exceptional cases of horror, but upon standards of conduct and upon national custom.

Tests of status of woman.

"The status of woman," says Dr. Dennis in his "Christian Missions and Social Progress," may be indicated by the estimate put upon her, by the opportunity given her, by the functions assigned her, by the privilege accorded her, and by the service expected of her." Let us apply these tests as we study the status of women in the great nations of the East.

Women of the Middle Kingdom.

The Chinese comprise probably one-fourth of the human race, — a powerful, tenacious, virile, patient, industrious, and sagacious people, whom it is impossible not frankly to admire for their many virtues. When all is told, the condition of women and children among the Chinese has probably fewer evils than that of any great non-Christian race. Of footbinding and infanticide it is not necessary to speak; since, deplorable as these evils are, they are but symptoms of fundamental errors in the Chinese conception of womanhood and the home.

Confucian doctrine.

Without doubt the mightiest influence in China is Confucius; and, pure though many of his ethical principles were, he was wofully lacking in his appreciation of the meaning and dignity of womanhood. Says Dr. Legge, Professor of Chinese in the University of Oxford: "Confu-

cius saw the terrible wretchedness of this people and set himself to find a remedy. Yet to the one principal cause of the misery of the masses, polygamy and the low social condition of woman, he gave no thought."

The doctrine of the subordination of woman is, perhaps, given in brief in this teaching of Confucius: "Man is the reproduction of heaven, and is supreme in all things. On this account, woman can determine nothing of herself and should be subject to the three obediences — to her father, husband, and son. Her business is to prepare food and wine. Beyond the threshold of her own apartments she should not be known for evil or for good. If her husband dies she should not marry again." Confucius recognized seven reasons which justified a man in divorcing his wife: disobedience to father-in-law or mother-in-law; failure to bear children; lewdness; jealousy; leprosy or foul disease; talking too much or disrespectful prattling; theft.

Buddhist ideals.

Next to Confucianism, probably Buddhism has been most influential in shaping Chinese ideals. Buddhist scriptures allow no hope of immortality to a woman, except that, for the greatest religious devotion, she be rewarded in some future transmigration by being born a man. Her hopeless inferiority is assumed and her impurity taught.

Working out these standards the Chinese relegated woman to a place of obscurity and in-

Customs of common life.

feriority. She is not desired at birth, is subject to father, husband, and son, and is denied the privileges of education. To destroy girl babies at birth was formerly exceedingly common, and not regarded as a crime by the majority. Often no name, simply a number, is given to the girl baby, and a father in counting his family mentions only sons. Girls are simply sold as bondmaids to relieve poverty; and a wife may legally be sold or rented by her husband to another man for a fixed period. The binding of the feet is but an outward and visible sign of the crippled lives and energies of one-half of the Chinese people. While, strictly speaking, there can be but one legal wife in China, the law sanctions, and custom permits, secondary wives or concubines, and forbids the first wife to object to her lord's bringing such an addition to the family. The whole force of Chinese conservatism weighs down the aspirations of women for free or self-directed life. One indication of this is the amazing frequency of suicide among Chinese girls and women.

Suicide.

There is no better authority in matters Chinese than Arthur H. Smith. He speaks of suicide among the Chinese wives and daughters as very common, epidemic at times, and gives as a reason the unhappy status of women in married life. He instances cases in which young girls band themselves together to commit suicide rather than consent to marriage, and says, "The

death roll of suicides is the most convincing proof of the woes endured by Chinese women."

Daughters of Japan.

Japanese women have relatively more freedom and better consideration than any other Oriental women; but even here the same low standards and belittling ideas are woven into the texture of national life. By training and education the Japanese girl is prepared to be exactly what her pagan master desires her to be fitted for — subordination, obedience, and service. She, too, is under the "three obediences" — to father, husband, and, if a widow, to oldest son. To such length is this carried that Japanese literature celebrated it as a virtue that a woman should give her body into vice to satisfy the debts of husband or father; and society looks on unmoved while an ambitious brother, to get an education, or a father in debt, sells the honor of sister or daughter even as beasts are sold. The marriage tie is so easily dissolved that even so late as 1897 there were more than one hundred thousand divorces to three hundred and fifty thousand marriages.

If the wife be childless it was a common custom to advertise for and hire a young woman to come into the house, keep her until her baby was born and weaned, and then dismiss her. The terrible prevalence of immorality, with state-regulated vice, the current obscenity of thought, word, and deed, in Japan, even so late as 1870, are things that are diffi-

cult to believe to-day, though amply established by eye-witnesses. And yet with all the marvellous improvements in the moral climate, it still remains true that Japan's deepest problem has to do with its failure to give women their rightful place of purity and power.

It was not until 1889 that even the Empress received any sort of recognition as in any way entitled to rank or dignity on her own account. When the Emperor rode beside her in an open carriage at the time of the promulgation of the Constitution, he took a revolutionary step. The marriage of the Crown Prince also acknowledged the sanctity of marriage as had never been done before.

The following quotation from a friendly and authoritative source illustrates several phases of the matter:

"To become a wife is to be a daughter-in-law, which name is too often synonymous with drudge or slave. Life grows narrower, burdens increase, until existence seems intolerable, and reaches perilously near to the suicide point. The woman over thirty is usually the weary, disheartened woman. The hideousness of Japanese hags, and the multitude of them in villages, are sights that have, over and over again, given the writer daylight visions like nightmares. The list of female suicides in Japan is a terribly long one, and in popular art as in Hokusias, for example, we have the typical figure of a bedraggled ghost rising from the well, in which it is the woman's fad to drown herself, though other ways of exit from flesh and blood are too sadly familiar."

—William Elliot Griffis.

In Korea the conditions are like those in China and Japan, only more so. The Korean gentleman has a profound contempt for women. He speaks of her generally as *Kechip* (female); refers to her as *Kosiki*, "what-you-may-call-her"; or possibly *Ken*, "she." Yet he is thoroughly under petticoat government. These ignorant, superstitious little Korean women with their everlasting paddling of their lord's white linen garments, their unceasing drudgery, their seclusion in the dark, unsanitary *anpang* or women's apartments, are the real power behind the throne. When they enjoy life it would be hard to say; for the life of the ordinary Korean woman is one long burden-bearing for her indolent lord. The girl marries early, goes to an absolutely unknown husband, in a strange family, is immured in low, dark rooms, has no education, no books, no music, no entertainment, is the slave of her mother-in-law. The lordly person who dwells in the *sarang* (men's apartment) seldom deigns to speak of this patient drudge of the inner department, relegating her to the background with other humble necessities in this topsy-turvy world. Korea

Of the condition of women and children in pagan and savage tribes it is unnecessary to speak. Where life has not changed beyond the realm of physical force, the women and children are bound to bear the heavy end of the intolerable burdens of savagery. Of slave mothers Savage women.

and strangled widows, of burnings, mutilations, witchcraft, of hideous cruelties and brutish outrage that make up the picture of women's life in Africa and the dark islands of the sea, it is impossible to write without seeming wilfully to exaggerate horrors.

Moslem theory.

Turning to Moslem lands, we find a hundred million women living beneath the Crescent. Here, too, it is but just to confine our survey to Moslem ideals and not to instances of marked injustice or evil. The darkest blot upon the prophet Mohammed is the low appreciation of womanhood that led him to embed in the Koran itself legislation that affronts the intellect and heart of womanhood. In the fourth Surah of the Koran we read: "Men shall have preëminence over women because of the advantages in which God has caused the one to excel the other, and for that which they expend of their substance in maintaining their wives. The honest women are obedient, careful, in the absence of their husbands, for that God preserveth them by committing them to the care and protection of the men. But those whose perverseness ye shall be apprehensive of, rebuke, and remove them into separate apartments, and chastise them."

Moslem practice.

It is easy to see how teachings like these would work out into practice among a people who regard every word of the Koran as inspired, and who follow faithfully all the duties laid

Mrs. William Butler.

down by their religion. The injunctions of the Koran, the practices of Mohammed, and the comments of the great theologians all agree to debase the status of women. While customs differ in various Moslem lands, certain features are repeated over and over. All women, except the very poor, are secluded behind barred windows in the harem, and are never seen in public unveiled; divorce is common and easy; polygamy is not forbidden; education is given to boys and denied to girls; and the participations of women in worship at the mosques is exceptional and infrequent.

In Egypt divorce is shockingly frequent; competent authorities fix the percentage of marriages which end in divorce as not lower than fifty, possibly as high as eighty per cent. A woman of twenty may be living with her third husband. A young man has no opportunity to know the one he is to marry, and so until suited has no hesitation in divorcing her. An instance is related in "Our Moslem Sisters" of one who had married and divorced in quick succession six times. The seventh wife, a refined and beautiful woman, he liked; but she lived in constant terror lest she, too, might be told to go to her father's house.

In Palestine divorce is easy, inexpensive, and prevalent. To have had ten or eleven wives is not at all uncommon. If a woman has no child, that is cause enough for sending her

back to her family. If possible, another marriage is at once arranged for her; should she again be childless, her case is pitiful. Again and again she becomes a wife, each time under less favorable circumstances; to a cripple, perhaps, or a blind man, or an invalid, who may make her family pay well to marry her off. In Persia even worse conditions are common. There, added to universal divorce, is trial or temporary marriage. For so much a girl is sold, or a woman contracts to serve as temporary wife. She suffers no disgrace in the eyes of the community, but at the end of the time receives her pay. The sorest evil of the divorce customs that disgrace Moslem lands is that the wife who is sent away must leave her children to be brought up by the next wife; hence women will endure almost any ill treatment rather than face such a risk.

Moslem testimony.

A book has been recently published by Kasim Ameem, a learned Moslem jurist of Cairo, in which the evil conditions of women's lives are laid bare by one who cannot be accused of Christian prejudice. He says:

"Man is the absolute master, and woman the slave. She is the object of his sensual pleasures, a toy, as it were, with which he plays whenever and however he pleases. Knowledge is his, ignorance is hers. The firmament and the light are his, darkness and the dungeon are hers. His is to command, hers is to blindly obey. His is everything that is, and she is an insignificant part of that everything.

"Ask those that are married if they are loved by their wives, and they will answer in the affirmative. The truth, however, is the reverse. I have personally investigated the conditions of a number of families that are supposed to be living in harmony, peace, and love, and I have not found one husband who truly loves his wife, or one wife who evinced a sincere affection for her husband. This outward appearance of peace and harmony — this thin veneering — only means one of three things, namely; either the husband is made callous and nonchalant by incessant strife, and has finally determined to let things take their course; or the wife allows herself to be utilized as an ordinary chattel without uttering a protest; or both parties are ignorant and do not appreciate the true value of life."

Missionary testimony.

A remarkable book appeared two years ago, written by women teachers, physicians, and evangelists, who had for years lived and worked among Moslem women. Each wrote a chapter about conditions as she knew them at first hand, in her daily experience. These expert testimonies came from twenty-five different observers in seventeen different countries. In their preface they declare that there has been no communication between the writers, that no incident is given without personal knowledge, that they speak out of an experience of from ten to twenty years. The force of such facts as they marshal, it is hard to break down. These same missionaries met in council in 1906 at Cairo, sent out an appeal to the women in Christendom, from which the following is taken:

"While we have heard with deep thankfulness of many signs of God's blessing on the efforts already put forth, yet we have been appalled at the reports that have been sent into the conference from all parts of the Moslem world, showing us only too plainly that as yet but a fringe of this great work has been touched.

"The same story has come from India, Persia, Arabia, Africa, and other Mohammedan lands, making evident that the condition of women under Islam is everywhere the same; and that there is no hope of effectually remedying spiritual, moral, and physical ills which they suffer, except to take them the message of the Saviour; and that there is no chance of their hearing unless we give ourselves to the work.

* * * * * * *

"There is something very pathetic in watching the failing brain power of the girls. Until fourteen or fifteen years they are bright, quick at learning; but then it is like a flower closing, so far as mental effort goes, and soon there is a complaint, "I cannot get hold of it, it goes from me."

"Once grown up, it is painful to see the labor with which they learn even the alphabet. Imagination, perception, poetry, remain, and resourcefulness for good and evil, but apart from God's grace, solid brain power dies. Probably in the unexplored question of heredity lies the clew; for at that age, for generations, the sorrows and cares of married life have come and stopped mind development, till the brain has lost its power of expansion as womanhood comes on. Life is often over in more senses than one before they are twenty."

The women of India.

It is in the ancient land of India that we see the deepest degradation of womanhood, a degradation that inheres in the very religious standards of the people. Enforced seclusion,

child marriage, perpetual widowhood, may be said to characterize the social life of the women of India. Every one of these disabilities and evils rests on positive teaching of the most venerated scriptures. Let us take them in the order specified.

Seclusion.

It is the custom for all those, except the poorest outcasts, to seclude their women in parts of the household to which no man, except those of the immediate family, is ever allowed to come. From marriage to death the most highly gifted, most respected, most cultivated women of India pass their lives in jail-like seclusion. This custom of immuring their women in prison-like confinement is often laid to the outrages perpetrated by the Mohammedan invaders; but nine hundred years before Christ, in the most sacred code of Hinduism, the code of Manu, it was enacted: "A woman is not allowed to go out of the house without the consent of her husband; she may not laugh without a veil over her face or look out of a door or a window."

Child marriage.

The deepest blot upon the people of India is that all but universal custom of child marriage, by which babes of a dozen years are still given in marriage to men of fifty. This custom, in all its revolting ugliness, is based upon religious sanctions of the highest authority.

Listen again to the venerated law of Manu as revered by the Hindus as are the Ten Commandments in Christian countries.

"A man of thirty years shall marry a maiden of twelve years who pleases him, or a man of twenty-four a girl of eight years of age." Manu IX., 94.

"Neither by sale nor by repudiation is a wife released from her husband; such we know to be the law which the Lord of creatures made of old." Manu IX., 46.

"It is the nature of women to seduce men in this world; for that reason the wise are never unguarded in the presence of females."

"For women are able to lead astray in this world not only a fool, but even a learned man, and to make him a slave of desire and anger." Manu XI., 213–214.

Manu assigns to women love of ornament, impure desires, wrath, dishonesty, malice, and bad conduct. He further legislates:

"Day and night the women must be kept in dependence by the males of their families, and if they attach themselves to sensual enjoyments they must be kept under one's control." Manu IX., 2.

"For women no sacramental rite is performed with the sacred texts, thus the law is settled; women who are destitute of strength and destitute of the knowledge of Vedic texts are as impure as falsehood itself, that is a fixed rule." Manu IX., 14–18.

"Though destitute of virtue or seeking pleasure elsewhere, or devoid of good qualities, yet a husband must be constantly worshipped as a god by a faithful wife."

"In childhood a female must be subject to her father, in youth to her husband, when her lord is dead to her sons; a woman must never be independent."

"If a daughter is married at the age of six, the father is certain to ascend to the highest heaven. If the daughter is not married before seven, the father will only reach the second heaven. If the daughter is not married

until the age of ten, the father can only attain the lowest place assigned the blest. If a girl is not married until she is eleven years of age, all her progenitors for six generations will suffer pains and penalties." Manu V., 147–156. In part.

"Let the wife who wishes to perform sacred oblations wash the feet of her husband and drink the water, for the husband is to the wife greater than Vishnu."

Ramabai's summary.

Perhaps no one is more deeply versed in the Vedas and Shastras than Ramabai. She has a profound knowledge of Sanskrit, and knows intimately both the early and the later scriptures. She thus sums up the teachings of the purer writings, antedating by at least six centuries the Christian era:

"Those who diligently and impartially read Sanskrit literature, in the original, cannot fail to recognize the lawgiver, Manu, as one of those hundreds who have done their best to make woman a hateful being in the world's eye. To employ her in housekeeping and kindred occupations is thought to be the only means of keeping her out of mischief, the blessed enjoyment of literary culture being denied her. She is forbidden to read the sacred scriptures, she has no right to pronounce a single syllable out of them, she is never to be trusted. Matters of importance are never to be committed to her.

"I can say honestly and truthfully that I have never read any sacred book in Sanskrit literature without meeting this hateful sentiment about women.

* * * * * * *

"Religion as the word is understood has two distinct natures in the Hindu law, the masculine and the feminine. The masculine religion has its own peculiar duties, privileges, and honors. The feminine religion also has

its peculiarities. The sum and substance of the latter may be given in a few words: To look upon her husband as a god, to hope for salvation only through him, to be obedient to him in all things, never to court independence, never to do anything but that which is approved by law and custom."—"The High Caste Hindu Woman," pp. 81–84.

It is important to get this background of religious sanction before surveying the facts in regard to marriage in India. If the customs were contrary to national religious standards, and due only to a low degree of civilization, they might be in process of mending from within; but if the religion itself debases womanhood, the only hope is in a new and purer faith. What are the facts?

Legal status.

Law is usually supposed to register a standard as high as the community will uphold. Formerly there was no age below which a child was protected from legalized lust. In 1893 the Maharajah of Mysore, one of the most enlightened of the native rulers, caused to be enacted as reform and advanced legislation the provisions that a girl under eight years of age should be regarded as an infant, and a boy under fourteen in the same light, and any person who caused, aided, or abetted the marriage of either of these should be punished with imprisonment for six months. A man over fifty who married a girl under fourteen was liable to be punished with imprisonment for two years. This legislation affecting a popu-

UNBINDING A CHINESE WOMAN'S FEET.

lation of five millions, created a "profound and startling impression throughout India."

In a bill introduced into the legislative council of Madras in 1898, the age of ten years was named as the limit before which a marriage must not be consummated. (Consummated, mind you, not contracted.)

In 1891 the British government passed laws making it a crime to consummate the marriage with a woman child under twelve years of age. This law produced the greatest excitement, and almost caused rioting on the part of venerable Hindus whose rights were infringed so cruelly.

Enforced widowhood

"Throughout India," says Ramabai, "widowhood is regarded as the punishment for a horrible crime or crimes committed by a woman in her former existence upon earth. Disobedience or disloyalty to the husband or murdering him in this earlier existence are the chief crimes punished in the present birth by widowhood." On this superstitious belief rest many of the cruelties practised upon the woman or child so unfortunate as to lose her husband. Because she is accursed she is stripped of her ornaments, her hair shaved, her food restricted to one scant meal a day. Twice in the month she must go without food or water for forty-eight hours. Only one coarse white garment is allowed her, she is debarred from all family feasts, shunned, hated, made the drudge and the slave. If young, she is closely guarded and treated with sus-

picion. A man thinks it unlucky to see a widow before starting on a journey. She may not even associate freely with her female friends.

"Her life then, destitute as it is of the least literary knowledge, void of all hope, empty of every pleasure and social advantage, becomes intolerable, a curse to herself and to society at large. It is not an uncommon thing for a young widow without occupation that may satisfy mind and heart, and unable longer to endure the slights and suspicions to which she is perpetually subjected, to escape from her prison-house. But when she gets from it, where shall she go? No respectable family even of a lower caste will have her for a servant. She is completely ignorant of any art by which she can make an honest living. She has nothing but the single garment she has upon her person. Starvation and death stare her in the face. The only alternative before her is either to commit suicide, or, worse still, accept a life of shame." — RAMABAI.

Not only is widowhood a state of degradation and suffering, but there is no hope of relief. A child of three, widowed by the death of her aged husband, is condemned to life-long widowhood, since the remarriage of widows is absolutely abhorrent to all Hindu ideas. So fixed is this idea in the very structure of society that, after years of agitation that provoked the bitterest resentment on the part of even educated Hindus, the entire number of marriages of widows in all India is less than two hundred.

Statistics.

In 1901 there were in India 25,891,936 widows; of these, 391,147 were under fifteen years of age; 14,000 were under four years of age.

Kulinism.

As still further showing the prevalence of child marriage, the speech of Babu Dinanath Gangoli, delivered at the sixth social Conference at Allahabad in 1892 may be quoted. He had been speaking in regard to the Kulin Brahmans, the highest caste; girls in these families, it seems, must not marry into a lower caste, and as the supply of Kulin bridegrooms is limited, and a father is accursed who has not given his daughter in marriage before she is twelve, those who have not money to secure a young bridegroom are compelled to give their daughters to those who make a living by being husbands. Thus a child of ten may be given as the fiftieth wife to a man of fifty or sixty. To quote from Babu Gongoli:

"It has been advanced in certain quarters that Kulinism is almost extinct, and that it is useless to take trouble about it. Gentlemen, some time ago I myself did not think much about it, but three years ago, coming to know the case of a Kulin who had left upwards of one hundred widows at his death, I was led to make inquiries about polygamous marriages."

He then gives statistics collected from 460 villages showing 618 bigamists and 520 polygamists. Of these last

180 have each 3 wives
98 have each 4 wives
54 have each 5 wives
35 have each 6 wives
26 have each 7 wives

20 have each 8 wives
10 have each 9 wives
19 have each 10 wives

and so on down the hideous list, until we find that four have twenty-five, and four thirty, and one or more have up to one hundred wives each. He continues:

"Among the bigamists and polygamists the following deserve special notice: A boy of twelve years has two wives, one boy of sixteen years has seven wives, two young men of twenty years have eight wives each; one of thirty-seven has thirty-five wives — educated men and men of position also figure in this list."

The prominent Hindu who made this speech was not himself a Christian, but one of a handful of reformers fighting desperately against the immemorial customs and standards of their people. It ought to be remembered that every one of these wives when widowed, whether a babe of less than a year, a maiden, or a woman grown, is condemned to the same life of suffering and ignominy.

Other evils.

To the three characteristic features of woman's life and position: seclusion, child marriage, enforced widowhood, many others might be added. As a logical outcome of the doctrines advanced in their sacred scriptures, women are denied education. To-day, after a century of educational effort, not one per cent of the women of India are able to read and write, and that small fraction is almost wholly Christian. Perhaps

the most terrible affront to womanhood that Brahmanism affords is what the great Hindu teacher Mazoomdar called "consecrated prostitution." In all the great temples to which pilgrims resort as holy shrines there are kept throngs of temple girls. These girls are consecrated to the service of the god in childhood; are married to him, and by their vow are obliged to prostitute themselves to pilgrims and priests. These girls are beautifully dressed, loaded with jewels, trained in all the arts that attract, and bring great revenues into the temple treasury. They are taught by the priests that they accumulate stores of blessing to themselves for a future state. Being married to the god, they can never be widowed, and these religious prostitutes are "so highly respectable in the Hindu society that no wedding is celebrated without their presence."

Religious obscenity

Into the unspeakable foulness of these temples and the outrages there committed on young girls it is impossible to follow. The degradation of womanhood by the very religion of India is so great that the British government excluded from the mails as obscene matter translations of some of the sacred scriptures of Hinduism. A horrible humor seems to attach to the following clause in the penal code against obscenity: "This section shall not be construed to extend to any representation sculptured, engraved, printed, or otherwise represented on or

in any temple, or to any car used for the conveyance of idols or kept or used for any religious purpose." "*Religious purpose!*" sheltered behind an exception permitting to it an obscenity denied elsewhere. "*Religious purpose!*"

This connection of religion with immorality is one of the most cruel wrongs against the womanhood of India. From babyhood the growing boy has inextricably bound up with his deepest religious emotions impure ideas of sex. In every village of any size are found the temple cars, erected at great expense by temple authorities, and used upon festal occasions to draw the gods through the village. These cars that stand where the village children play daily under their shadow are defiled by obscene carvings too gross to be described. Sakthi worship lends itself definitely to sexual excess; the Vaishnava cult of Hinduism is known throughout the land for its orgies of impurity; in Bengal, where the worship of Durgai, the wife of Siva, is the popular rite, the natives are ashamed of the licentiousness of their great religious festivals.

General conditions.

In this brief summary of woman's life under the ethnic religions, we find that she is nowhere accepted as man's equal, nowhere free, nowhere educated, nowhere is her right to her person recognized. The brave words of James Russell Lowell, spoken at a great banquet in London after some one had alluded sneeringly to Chris-

tianity, may well close this survey of the subject:

"When the keen scrutiny of sceptics has found a place on this planet where a decent man may live in decency, comfort, and security, supporting and educating his children unspoiled and unpolluted, a place where age is reverenced, infancy protected, womanhood honored, and human life held in due regard, — when sceptics can find such a place ten miles square on this globe, where the Gospel of Christ has not gone before and cleared the way and laid the foundations that made decency and security possible, it will then be in order for these sceptical *literati* to move thither and there ventilate their views. But so long as these men are dependent on the very religion which they discard for every privilege they enjoy, they may well hesitate to rob the Christian of his hope and humanity of its faith in that Saviour who alone has given to men that hope of Eternal Life which makes life tolerable and society possible, and robs death of its terrors and the grave of its gloom."

Objections to missions

Such was the condition of womanhood in the vast non-Christian world confronting the women of Christendom, when these Women's Missionary Societies were organized. It was at once a challenge and an appeal, the most moving and powerful. Neither challenge nor appeal has weakened in the years that have elapsed. Perhaps to-day we see more clearly than was seen then the necessity of raising woman if we are to raise the race; know more fully than they the horrors of the servile life in which the majority of women the world over are forced to live. Yet there are certain specious arguments that need to be

squarely met. It may be objected that American women, too, labored under great disadvantages; that they were shut from the schools, denied the control of their property, treated as subordinates and inferiors; and that in Christendom we have the white-slave trade, the red-light district, and other hateful and debasing traffics in womanhood. It may be inquired why we send Christianity to others when it has been powerless to control these great social injustices among ourselves?

Answer to objections.

In reply to these it may be wise first to point out that in the non-Christian world these disabilities and injustices are sanctioned by the recognized standards of the people.

Confucius and Mohammed, Code of Manu, and Buddhist scriptures alike agree in assigning woman to a position of inferiority and subordination, and in treating her as a "scandal and a slave, a drudge and a disgrace, a temptation and a terror, a blemish and a burden." On the other hand, the Bible, as the authoritative source of Christianity, and the teachings of the greatest exponents of Christianity constantly honor women, and inculcate purity of life. The evils that in Christian lands are recognized as sin, known to be contrary to all religious standards, and practised only by those who do not accept these standards, are in non-Christian lands unashamed because embedded in the religious sanctions of the nation. Strictly speaking, there is no Christian nation, but only nations in process of becoming

A Hindu Widow.

Christian. But even so, the steady pressure of Bible ideals, exerted slowly and against tremendous difficulties, has already brought a revolution in the position of women.

Women in the Bible.

We have quoted somewhat freely from the scriptures of non-Christian religions in regard to the position of women, it is not amiss to refresh our memories on the Biblical teachings. There is no respect in which the Bible is in sharper contrast with all its contemporary literature. No study ought to waken greater loyalty in the hearts of Christian women than to see how all the reforms of Christendom which affect women are based squarely upon the principles of the Bible. As a stimulus to further study, consider the following points:

1. *The prominence assigned to women in the Bible.*

What a noble company it is, — Eve, Rebecca, Rachel, Miriam, Deborah, Hannah, Huldah, Naomi, Ruth, the widow of Zarephath, the Shunamite, Vashti, Ruth, Esther, the three Marys, Elisabeth, Anna, Dorcas, Lydia, Priscilla, Phœbe, Lois, Eunice, the Elect Lady. The perfect little pen sketches of godly women that adorn the pages of the Bible from its beginning to its end cannot be surpassed for tenderness and beauty. Meek wives and loving mothers are there; but there are also prophets, seers, judges, queens, deliverers, poets. High courage and noble daring are there, as well as love and

renunciation. These women think as well as believe. It is hard to mention any quality of the woman of fully developed and harmonious personality which is not mirrored in one or more of these heroines of the Bible.

2. *The tone of moral purity that pervades the Bible.*

The deepest affront to womanhood is the levity and impurity with which the facts of sex have been approached in life and literature. If the Bible be contrasted with any of the ethnic faiths, with the myths of Greece and Egypt, with thought as recorded in carving and temple and hieroglyph, the white glory of the Book shines out. Frankness there is in the Bible; the frank plainness of speech in regard to facts and vices which belongs to a primitive time and people; but of evil suggestion, of obscenity, of immoral beautifying of ugly sin under fine names, not a trace. All other bibles tried by this test fail; by this test the Bible stands without even the smell of fire about its garments. Where in all literature will one find such terrible, searching denunciation against impurity of life and thought, such faithful holding up of the consequences of evil?

The commandment against adultery, the stern legislation against the impurity which characterized ancient social life, the punishment of Sodom, the solemn warnings of the prophets, the broken-hearted confessions of sin and longings for purity that breathe through the Psalms

are only the preparation for the all-consuming purity which Jesus taught and lived: the right hand to be cut off, the right eye to be plucked out, the secret thought of evil to be repented of. Paul moves in the very atmosphere of Jesus when he says, "Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price, therefore glorify God in your body and in your spirit, which are God's."

3. *In the Bible are enunciated the principles which will finally lead to the complete emancipation of women.*

The legislation of the Old Testament, while partial and preparatory, and in that sense imperfect, is marked by a consideration for the rights of the weak and dependent, of women, children, the poor, the slave, that sets it apart from all other ancient literature.

The very account of the creation, "In the image of God created he him, male and female created he them," is strange to primitive thought. As some one has said of the beautiful garden story, "Eve was taken neither from man's head, to be his divinity, nor from his feet, to be his slave, but from his side, to be his companion and helper."

The gradual development of the doctrine of the individual in the teachings of the prophets laid the foundation for a democracy that should

at last abolish the caste of sex. The democracy of the New Testament got its seal and inspiration in the teachings and practice of Jesus. He took up the old teaching of the prophets, obscured by the prejudice of centuries, brushed aside the dishonoring conventions which the rabbis had built up, and associated with women in the plane of a beautiful, free, human relationship. He sat wearied by the well conversing with a woman to the scandalizing of his disciples, who thought this quite beneath him as a holy man and rabbi. To women he reared the lovely memorial of his praise, and at the faith of women he marvelled. Women followed him and ministered to him. He alone among religious teachers had a word of hope for the harlot, and to a woman he gave the first resurrection commission.

It is not strange if his disciples could not rise at once to the height of his example and his teaching. Paul labors hard to assure us that he is speaking quite on his own responsibility and is not at all inspired, though he thinks he understands the mind of Christ, when he writes those directions to the Corinthian Church which have been a stumbling-block to so many. All these specific directions of his are to be read first in the light of conditions then existing in Greek society, summed up in his own words, — "Let all things be done decently and in order"; second in the light of his own consistent prac-

tices, and third in the light of his own fully enunciated principles. When so regarded it is found that the remarkable freedom already developing among the Christian community was laying its women open to foul imputations in the rich Greek city, where the only women free to speak and associate with the men were women of loose character. Hence Paul's urgency that the cause be not imperilled by insisting on a liberty which was turning the unaccustomed heads of the women. According to his practice we find that women were his helpers in preaching and organization, that his letters and the Book of the Acts are dotted with little unconscious revelations of the position of influence which women already held in the young church life. But when it comes to principles, Paul, unencumbered by the need of practical adjustment that so bothers the best philosophers, lays down the Magna Charta of womanhood in a Christianity in which there is neither male nor female, bond nor free, but in which all are one in Christ Jesus. He sees clearly that the duty of subordination and service is laid on all alike in Christ's great democracy and only those who love most are most honored.

It does not yet appear what we shall be, but is already manifest that the spirit of Jesus as revealed to us in the word of his truth is already making a new world ; not a man's world, hard, cruel, bitter toward the weak, nor a woman's

world, weak, sentimental, tasteless, but a world of humanity in which for the first time the full orb of all the qualities that serve to mark the human shall have free course and be glorified.

Delayed recognition.

It may be asked why, then, if the Christian Scriptures contain these teachings concerning women, there is so long delayed and imperfectly realized an expression of the same in social and political institutions. The answers are many: (1) The Bible is only in possession of a fraction of the people, and that only within the last two or three centuries. For ages the Book was either prohibited to the people by the hierarchy, or rendered inaccessible by its cost, or made of none effect by the illiteracy and sodden ignorance of the masses. (2) The Bible doctrines in regard to women are the last word in democracy, and the first word is just getting itself uttered. Step by step democracy must fight its way against the self-interest, the pride, the passion, and the prejudices of mankind. (3) A steady progress upward can be seen in Christian countries; laws are ameliorated, violence is curbed, child labor is limited, women do come to their rights in exact proportion as Christian ideals become dominant in a nation. (4) The influence of these principles can already be seen to begin to penetrate non-Christian lands in proportion as they come in contact with the religion, the institutions, the literature of Christian lands.

Conclusion of the whole matter.

If, as we have seen, the ethnic faiths have no clear gospel for the emancipation of woman and child; if outside of Christian countries they still labor under the most cruel disabilities of both law and custom; if in our own land it is the spirit of the Gospel of Christ which most powerfully wars against intemperance, lust, and greed, — woman's hereditary foes, — the duty of Christian women to put within the reach of their sisters in other lands this good tidings of great joy is plain. The great Emancipator of the mother and child must be made known in every dark corner of the earth. In the title of our chapter is cleverly summed up by a recent writer on India, the difference between that land and our own, — "Ladies First," "Ladies Last," there stand two warring theories of life. In the one insolent strength triumphs over weakness, greed takes what it can get, the wise oppress the ignorant. Helpless because she bears the child in her bosom, woman is pushed to the wall. In the other the very spirit of the Christ is incarnate. Shoulders are strong not to shove, but to bear burdens, wise men are to learn of the child-like, the masters are to be chief servants of all.

QUESTIONS

1. How many women are there in non-Christian lands; how many children?

2. In what non-Christian lands do girls receive as good an education as boys? Since when?

3. In what lands do women eat with their husbands at a family table?

4. What are the customs in regard to naming girls in non-Christian lands?

5. Trace the boundaries of the empire of the "mother in-law." On what does it rest? What will undermine it?

6. Tabulate the theories of Brahmanism, Buddhism Confucianism, and Mohammedanism in regard to woman under these four heads: function, character, position, destiny.

7. Among non-Christian religions, which is most inadequate in its estimate of women? Which in its gospel for women?

8. If you were to be born a woman in a non-Christian land, where would you choose to be born?

9. If you were to marry into a Chinese home, what differences in your daily life would most impress you? In a Japanese home? A Brahman? A low-caste Hindu? A Korean?

10. What are some of the implications of Jesus' doctrine of the child yet undemonstrated in any land?

11. Collate from the four Gospels all the passages bearing on marriage, childhood, the home, womanhood.

12. Study the legislation embodied in the Pentateuch, as contrasted with other early codes: for example, the laws of Manu; of Solon.

BIBLE READING

(1) The Story of the Magi. Matthew ii. 1–12.

(2) The Setting of a Child in the Midst. Matthew xviii. 1–6, 10.

(3) The Woman that was a Sinner. John viii. 1–11.

(4) Some of the New Testament Women.

(1) If the first selection is chosen, the changed posi-

A King's Daughters Society in Japan.

tion which Christianity brought to motherhood may be emphasized.

(2) If the second the radical change in the position of the child.

(3) The third story was so little understood by the early Christians that it was with difficulty it maintained its precarious footing in the manuscripts. It is full of the insight and tenderness of Jesus.

(4) A fourth reading in which each member of the class should repeat a verse characterizing one of the women of the New Testament, even those sweet obscure faces on which Paul throws an instant's illumination of his search-light. Twenty characters could be given in as many minutes.

QUOTATIONS

"Ethnic religions and barbarous civilizations have united their forces in the consignment of womankind to a state of degradation — a fact which rises up in judgment against these erroneous systems in all ages of history, and in no period more pronouncedly than in our present century. She is still regarded as of old, in a non-Christian environment, as a scandal and a slave, a drudge and a disgrace, a temptation and a terror, a blemish and a burden, at once the touchstone and stumbling-block of human systems, the sign and shame of the non-Christian world." — DENNIS, "Christian Missions and Social Progress," Vol. I., p. 104.

"There are the *deva dasies*, our vestal virgins, of whom even small and poor temples have one or two to boast. They are the recognized prostitutes of the country, and many sociologists are of the opinion that no 'civilized' human society can completely get rid of such a class. Is that any reason why we should associate them with our religion, and tempt the devil himself with their presence in our holiest places and shrines?" — Hindu writer in recent magazine article in Madras, India.

"The incident given below may indicate how tyrannically oppressed a woman may be in China. One day last June there suddenly appeared in our home a woman (an older woman accompanying her) who seemed to be fleeing in terror. She was young. Her husband, she said, was a slave to opium and had sold everything they possessed to procure it. Fifteen months ago she had given birth to their first child — a little son. After a few weeks the unnatural father sold the babe — he had to have opium money. Then he hired his wife out as a wet-nurse, and her monthly earnings were his dependence. When that income had to be abandoned, he bargained to sell her. Two men had bid for her. One of them, who was a leper, and naturally found it difficult to get a wife, was the favored bidder, because he offered most money. At this crisis the trembling little woman stealthily left, and ran miles to her own mother's home. News had followed her that he was in uncontrollable rage and intending to kill her; which he could do without fear of any penalty! She was his property to abuse or to kill or to leave alive as best served his personal schemes. But in her own mother's home she was comparatively safe from his violence." — Official Minutes of the Foochow Woman's Conference, 1908.

THE BRIDE IN TURKEY

"She must not speak aloud in the presence of her mother-in-law, nor indeed in the presence of any of her husband's relatives. She may not sit before any of them, she may not leave the house without permission of her mother-in-law, and she may not even ask to go, but must wait until the mother-in-law of her own accord gives leave. For weeks after her marriage she may not enter a church, not even for those services for women only. For months, yes, years, in Sabbath school she may not read aloud a verse from her Bible, if her sister-in-law or the most dis-

tant relation of her husband is within hearing. Nor may she at home even silently read her Bible and pray if there are any of them about; and there is no private room for her to enter and shut the door. She may only read her Bible and pray after the rest are all asleep. She must be the first to arise in the morning and the last to bed in the evening.

"She must have her bed put up and be ready to take up those of other members of the family whenever it shall please them to rise. She must pour water on the hands of her mother-in-law, father-in-law, and brothers-in-law, and must know by instinct the moment they will want her. She must stand with her hands crossed while they eat and anticipate every want, and when they have finished she may take the remains of the meal into the dark, dirty, little kitchen, and after having poured water on the hands of her betters and swept up the crumbs, she may satisfy her own hunger, if there be enough food left for that, and if some one does not ask for a drink of water, or the everlasting coffee and pipe is not called for.

"The youngest son of the house, though but eight or ten years of age, coming in from school may order her to give him his ball or jack-knife, to take his books or clean his shoes. And woe to her if she happens to suggest that he might wait upon himself a little, or to say that she does not know where the thing he wants is.

"The mother-in-law locks up all eatables and puts the key in her pocket; her husband does not give her a bit of money, she may not ask him for a new pair of shoes or a dress. She must wait until his mother suggests that he may get this or that for her. The nice things her own mother prepared for her she may not wear unless his mother approves.

"As time passes, and her situation calls for some delicacy or change of food, she dare not ask for it. She may not talk with the husband of the sweet prospects, or plan with him for the care and training of that new life. She

may not plan nor *her* fingers sew those little clothes for the new-comer, and when it arrives she must not kiss it nor caress it except by stealth. Nor may she teach the little one to call her 'mother'; she is only '*gelen*' (bride). To its father she must teach it to say '*uncle*' just as the children of the other sons of the house do, for the holy names of mother and father may be applied to none in that house as long as the mother-in-law lives.

"Oh, God, how long, how long! we often cry, and ask why girls will not see what there is before them and refuse to marry at all.

"Let us look at that side of it a little. Her mother has, from the time she could talk, filled her brain with the idea that to marry is the chief end of woman. And the highest public sentiment in the most advanced community of Turkey to-day looks on an unmarried female as unworthy of respect or sympathy. Her father may stand by her and protect her as long as he lives; but the brother will not make her welcome in the old home after the father's death. If the brother is forced to support her, he makes life miserable; and as yet there is no possible way of her supporting herself, except the very few who are employed by the Missionary Boards. So, bad as the mother-in-law is, the girl knows that her own brother's wife will be worse. And there is no possibility of her having a home with a sister, so she marries." — *Condensed from leaflet* "The Bride in Turkey."

The following account is condensed from "Modern Egypt" by Lord Cromer, so long England's representative in the government of that country:

"It cannot be doubted that the seclusion of women exercises a baneful influence on Eastern society. The arguments on this subject are, indeed, so commonplace that it is needless to dwell upon them. It will be suffi-

cient to say that seclusion, by confining the sphere of woman's interest to a very limited horizon, cramps the intellect and withers the mental development of one-half the population of Moslem countries. An Englishwoman asked an Egyptian lady how she passed her time. 'I sit on this sofa,' she answered, 'and when I am tired I cross over and sit on that.'

* * * * * * *

"The effects of polygamy are more baneful and far-reaching than those of seclusion. The whole fabric of European society rests upon the preservation of family life. Monogamy fosters family life, polygamy destroys it. The monogamous Christian respects women ; the teaching of his religion and the incidents of his religious worship tend to elevate them. He sees in the Virgin Mary the ideal of womanhood, which would be incomprehensible in a Moslem country. The Moslem, on the other hand, despises women ; both his religion and the example of his Prophet, the history of whose family life has been handed down to him, tend to lower them in his eyes.

"The practice of monogamy has of late years been gaining ground among the more enlightened Egyptians; nevertheless, it cannot as yet be called general. The first thing an Egyptian of the lower class will do when he gets a little money is to marry a second wife. A groom in my stables was divorced and remarried eleven times in the course of a year or two. I remember hearing of an old Pasha who complained peevishly that he had to go to the funeral of his first wife, to whom he was married forty years before, and whose very existence he had forgotten."

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CHAPTER III

A Bird's-eye View of the Activities of the Women's Missionary Societies on the Foreign Field.

Schools

Hospitals

Philanthropies

Industries

Evangelism

GIRLS' SCHOOL AT HYDERABAD, INDIA.

CHAPTER III

MISSIONARIES AT WORK

The Story of Manifold Undertakings

Subject.

In the first chapter we have considered the subject, in the second the object, in the third we shall study the activities of the Women's Missionary Societies; after seeing how they started and the need of their going, we now try to get a broad view of what they do and how they set about it.

Agencies on the field.

It would be no small task to tabulate all the things undertaken by the women's societies. Beginning in simplicity they have continually grown in complexity, branching out in all manner of special tasks. Yet while each society has individuality, there are certain broad lines that characterize them all. They found schools of various grades for children and women, they open hospitals and dispensaries, they do evangelistic work in zenanas and out, they establish industries and philanthropies.

True social settlement.

In fact missionaries opened the first social settlement. Before our Toynbee Hall was opened in London, in hundreds of obscure mission stations men and women were work-

ing out the Gospel in terms of social need. Girls' clubs and boys' clubs, close neighborliness between the privileged and the less privileged, industrial training, story-telling, lessons in domestic science, all had their beginnings in the foreign mission field a generation before they were adopted in the home lands. Men or women seldom think on a tangent unless forced out of the comfortable circle of the commonplace by pressure of need or suffering. It was the frightful pressure of heathen society that drove the missionaries to adopt untried methods, if by all means they might save some. The first women sent out found that they were to meet the most difficult problem of the whole field, the winning of heathen women and girls for Christ.

The citadel of heathendom.

In the beginning of modern missions attention had been concentrated naturally on men and boys, for they were the only ones who were get-at-able. Then, too, there was a certain superiority in the attitude of the masculine world, at that time, which made it very difficult for men to realize that these ignorant heathen mothers and wives, so far from accepting meekly the changed religious views of their sons or husbands, actually were able to drown all new ideas by the dank weight of their foolish superstition. The whole world was going to school to learn that a nation can be lifted no higher than its women will permit. To

paraphrase Booker T. Washington's saying about the negro: You can't hold women down in the ditch without staying in the mud yourself. Two generations of hard experience had forced upon missionaries, and through them, upon the Boards at home, the conviction that the citadel of heathendom was in the heathen home, and that this citadel could be taken only by the assault of women. The same Boards whose opposition in the thirties defeated the foundation of Mrs. Doremus' society, in the sixties were glad to further the organization of the Women's Boards of Missions formed for the purpose of sending out single women to open schools for girls and women.

The first contingent.

So it came about very naturally that the first volunteers to be sent to the front were the army of school-teachers. To be sure, some of them were already on the field! We have seen from the very beginning the missionary societies had received a loyal support from the women. Some of them had more precious gifts to give than money, and wanted to enlist for foreign service. When these were women of exceptional courage, resolution, and ability they got their way, and were sent even in the days when everybody deprecated the sending of "single females" to face such toils and responsibilities unshepherded and unsupported by male wisdom and experience. Among this heroic advance guard

were women like Fidelia Fiske, the pioneer of women's education in Persia, Eliza Agnew, "mother of a thousand daughters" in far away Ceylon, and Beulah Woolston, founder of the Foochow Girls' School.

Calling out the reserves.

Interesting as it would be to follow the fortunes of these scouting parties, our business is with the army of American school-teachers who, at the call of the Women's Boards, sprang to undertake the stupendous task of educating a half-billion illiterates. Future generations will do justice to the heroism of these quiet women who heard the call to go out from their own country to a land which they knew not, and went out in faith to a work that God should show them. Slowly the volunteers came in at first; "It was a difficult thing to find two women ready and willing to undertake missionary work," says Mrs. Gracey, recording the beginnings of the Methodist society; and again, "Heathenism seemed a fortress to human sight well-nigh impregnable, and many thought it foolishness that inexperienced women should dare assail these strongholds of evil." The Congregational women sent out seven the first year, and the Baptists two the first and two the second. The number of volunteers increased steadily as the difficulty of the service and the long, long road ahead became evident. New schools were founded, broader plans were formed, diversified types of education were added, until to-day the women's

Boards of the world have in the field 900 American teachers and 1950 schools. The mission school bell rings round the world.

Think of the tasks that confronted these pioneer school-teachers: a language to learn, buildings to provide, pupils to secure, a big, black weight of scepticism regarding the practicability and value of their work to remove. **Tasks.**

The first handicap to remove was ignorance of the language. Before the impatient missionary could think of beginning her school she herself must be a pupil. Nor was it always easy to secure a teacher. The very idea of instructing a woman was trying to native dignity, and sometimes native stupidity was equally trying to the teacher-pupil. The naïve wonder of the traveller in Paris to find that even children were able to speak French must often overtake the missionary to find all sorts of ignorant folk threading their way quite easily through the labyrinth of some of the worst tongues that ever entered the mind of man to conceive. Take Chinese for example, "a work for men with bodies of brass, lungs of steel, heads of oak, hands of spring steel, eyes of eagles, hearts of apostles, memories of angels, and lives of Methuselah." Think of trying to learn a language where verbs have no inflection, where "Beh Khi" may mean *I go* or *they go* or *he will go* or *she wishes to go.* Think of an innocent little word like "Ki" meaning seven different things, ac- **Learning a language.**

cording to the rise or fall of the voice, the stress, the accent, the tone in which you speak it. Then imagine the difficulty of training unaccustomed ears to detect such niceties in the rapid stream of speech. To the difficulties of speaking add the difficulties of learning to read in a language like the Chinese, where each word has its individual sign or symbol, and learning to read is the process of learning to recognize a multitude of ideographs, bewilderingly intricate, and confusingly similar. A person who has a bowing acquaintance with ten thousand of these characters is fairly well educated, but to be able to really master the Chinese classics a much larger vocabulary must be stored in the memory. No wonder the the early missionaries thought that the evil one himself invented Chinese for the purpose of keeping Christianity out.

Added to the difficulty of learning to speak the language was the greater difficulty of finding terms to express the ideas which the missionary had come halfway round the world to convey. The Hawaiian tongue had no word for weather nor for chastity, having no experience with either; in many languages the most precious truths of Christianity had to force their way by bending stubborn words to new ideas, and filling old terms with a new content.

Gathering a school.

Once in the field with a fair start made with the language difficulties were only beginning. Not the difficulties regarding building and

equipment, those could wait. A shell did for a slate, a stretch of smooth beach or a clay floor made an admirable blackboard, a broad veranda or the shade of a tree did for schoolroom, but to find pupils, — that was a different matter. Perhaps some of those dear women in the first flush of their missionary enthusiasm thought of these millions of women and children as eager for the truth, and had visions of Madam Ethiopia stretching out her hands to God ; but if so they were destined to receive a rude shock. People didn't want their girls educated, didn't believe they could be educated, wouldn't even run the risk of trying it, for fear that real "womanly graces" would be sacrificed. A Chinese gentleman derisively put spectacles on his cow, and suggested that he send her to school ; a grave Hindu quoted his sacred books, and deprecated any putting of silly notions into his child-wife's head, and the women and girls themselves giggled and smilingly refused to do any such headaching and terrible tasks as the missionary ladies set for them. Nor has this incredulity in regard to the possibility of educating girls wholly passed away even yet. I well remember a few years ago, seeing the absolute amazement of a Moslem gentleman when he learned that the sister of one of his friends, a Copt, a merchant in Luxor, kept his books. Read ? Write ? Cipher ? Actually add, multiply, and divide ? Impossible ! When

convinced that the impossible had really happened, and that these accomplishments had been learned in the American school, he said to the merchant, "If your sister can really learn, it may be that my daughter can"; and forthwith put his eleven-year-old daughter in school.

Securing pupils.

In the early days all sorts of schemes had to be resorted to, to get pupils. Waifs were picked up from the dump heaps, orphans adopted, famine victims were rescued, children were bought from cruel masters, parents were paid to send their children to school, while the demonstration was made that a girl was a real human being, with a real and not an imitation mind, and that these little daughters could be educated as well as the sons. Then perhaps, some fine morning, when the work seemed well started, the teacher would find that her shy pupils had scampered away home, frightened by some weird tale that the foreign devil with green eyes only wanted little girls so that she could kill them and get their hearts to use in her black arts, or that she-who-must-be-obeyed was charming their souls out of their bodies when she muttered her incantations to her unseen God. Then the work had to begin all over again. Marriage, too, was a scourge to the schoolma'am. Just as bright eyes were beginning to read, and untrained minds seemed ready to blossom, the little maidens must be married, and all intellectual progress cease.

The story is told of one missionary who opened a school for girls among the mountain people of Assam, and after some persuasion succeeded in getting ten girls to come. All but one of these were orphans, who were glad of any place to eat and sleep. Yet the second year so great was the prejudice against education of girls that only one of them returned to school. The missionary wisely decided to close her school for a year, and go to live among people in their villages, getting their confidence and explaining the new idea. The result of this cultivation of the field was twenty-one girls to take down from their homes to the school.

In the year 1908 report of the Woman's Conference in Foochow there is an account of a meeting of Chinese Bible women in a girls' school, from which the following extracts are taken:

"It is one of those wonderful October-summer days when every window seems to frame a little bit of heaven. Perhaps such days do not grow anywhere but in Yen-ping. In front is a perfect purple mountain, cut clear against the blue; on the left, soft, friendly hills, their heads lost in dreams and silver clouds; on the right, deep down below us, the loveliest river in the world lies sleeping in the sun. Sweet summer sounds fill the air with gentle music, and tease your soul out of doors among the wild, living things.

"Yet there is enough indoors to charm and thrill you, though it takes the anointed eye and trained ear to discover romance buttoned inside the blue cotton jackets that sit in such quiet, neat rows before us. On one side

of the room there are forty schoolgirls, trim as primroses, their shining black heads and tasselled braids as uniform as paper dolls cut out all at once; and on the other side are as many women, their varied and fantastic head-gear proclaiming to the world each lady's home village.

"It is the Yen-ping Conference; a Chinese woman is presiding, and others are giving addresses. A gentle little woman is just now stepping to the front, whose refined face shows lines of trial and the sweet chastening which comes from a hard fight in a hard place, for Christ's sake. She is speaking earnestly of the needs of the women in Sung-chiong, fifty miles up the river, where she works. Somehow while she is talking the sunshine seems to fade away as she draws aside the curtain from the dark picture, and we see Sung-chiong. There is the big, rambling town, the crowded, cluttered houses, their groups of garishly dressed women, their cramped little minds so filled with follies and fears that it seems well-nigh impossible to find any entrance for the word that giveth life. 'Oh, their hearts are like the wild mountain birds!' she cries, 'and you catch them and they fly away, and you seize them again and again, and still they dart off, even after you hoped that they were getting tamed a little. Do pray for me that I may be patient to catch them to-day, and again to-morrow, and again the next day, until at last they are willing to stay.'

"Our hearts fly out of the schoolroom windows, down to the lovely wild river and up over the purple hill. They are going with Mrs. Ling and her chaperon of the paddle, up the fifty perilous miles to Sung-chiong, back to the groups of women with hearts like wild mountain birds, or over the hard mountain road to Ha-maiu, where the Gospel is bitterly hated.

"But there is enough indoors to absorb our loving thought if we will, though one must again have the enlightened eyes to see it. For these rows of neat maidens now working away so busily do not grow this way, like

posies in a garden, indeed they do not! You need only have a hand in the scouring and scrubbing to learn that by heart! There's Fair Jewel, now industriously penning queer characters, and never dreaming that she is being talked about—she was indeed a jewel in the rough when she came! Away down in the Iu-ka district, eighty mountainous miles from here, is a place called Fiftieth Township, and there this little girl lives in the home of the lad who is one day to be her husband.

"The father of this boy had become a Christian, and most eager that his little daughter-in-law to be should have the education which his ignorant wife could not give her. So, though the child was far too young, he pleaded so hard that the missionaries could not refuse, and he succeeded in persuading eight of his neighbors to send their daughters.

"It meant a painful journey on foot over steep mountain paths for eighty or even a hundred miles for some of these little folks to come to school. Oh, we get our opportunities all too easy in America! Fair Jewel was quite too small to walk, being only eight; so her father hired a man to carry her on his back all the eighty tedious miles. The other girls walked all the way, and slept at night in unspeakable inns, and cried sometimes because their feet were sore with the long, hard climbing. Twenty-five miles a day might be a task for most of us on an easy American road! They might have come by boat, it is true, but that would have cost their poor fathers a big, round, impossible dollar, and so they walked.

"Ah, no, they do not grow in this way, like posies in a garden; nor are they gathered in handfuls as posies are. To learn that, you must try building up a school for girls or women in a heathen land, where woman is despised. And you will find that it means for the missionary long, toilsome climbs over those very mountains, sometimes in soaking rains, and it means nights spent in those unspeakable inns, and desolate voyages up the wild rivers;

indeed, it has sometimes meant inevitable cold and hunger and shipwreck before these shy blossoms could be gathered. After they are at length secured, the transplanting is far from easy, for the dialects differ every few miles; and the little girl or woman finds herself among a people of alien speech, and loneliness is to the Chinese woman of all evils the most intolerable — wherein she is exactly like the rest of us. So, the fact that after seven years of missionary residence in Yen-ping there are forty girls here in school, and twenty students in the women's school, from which as many more have already gone out into active service, tells of a series of victories that only the angels can rightly comprehend. There were not ten Christian women among all the two and a half millions of people in this prefecture fifteen years ago; to-day not less than five hundred women in the Yen-ping prefecture acknowledge Jesus as their lord, and more than a hundred little girls are learning in the schools to love Him.

"Now, when Miss Hartford took Fair Jewel home to Fiftieth Township last summer, she was by no means a finished product; but the transformation was sufficient to bring women walking on their crippled little feet for miles to look upon her. 'Can this be that child?' they asked. 'Don't you remember her? She was so lazy and untidy you couldn't bear to have her near you — look at her now!' It was quite true, she had seemed almost impossible at first. All attempts to teach her the simplest matters about cleanliness and orderliness were vain. With many of the forty in varying degrees it is the same story; the child who has never once been really clean, and has never learned the first notion of obedience, but has been scolded or indulged all her life, must be made over into a sweet, tractable, self-controlled young woman. It is not the work of a day nor of a year; but if you could have seen the dear girls kneeling about the altar Sunday at the communion hour, it would have seemed to you, as it did to me, very like the garden of the Lord, where He hath both planted and hath given the increase."

Village schools.

At the bottom of the educational ladder stands the village school. It may be held under the shade of a big tree, in the private house of some progressive Christian, on the veranda of the missionary bungalow; it has few books, and little else in the way of supplies. Here for a few months in the favorable season of the year are gathered the village children. Shy little Fellahin in the mud villages of Egypt, grave-looking caste children, or wild, unkempt outcastes in India, woolly-headed youngsters in an African kraal, picturesque Japanese with the inevitable baby lolling on their patient backs, stolid Chinese unblinking and sedate, in every land like the tiny rivulets feeding some mighty river system, the village school gathers in recruits, and pours its contribution of the brightest pupils to the larger schools.

A Chinese village school.

The work of these little village schools is often done by native helpers under conditions that would daunt any but the stoutest heart. One such, in a Chinese hamlet far up the mountain side, was described in a recent report. The schoolroom was a crowded little room, where nets were mended, potatoes, fish, and peanuts dried, and wheat and rice threshed. The air in the room was vile from the stench of the court where the pigs and chickens roamed at will. This was the only place the village afforded. The teacher, herself a former pupil in the girls' boarding-school, taught school

between spells of housework and care for her baby and little children. Yet out of these unpromising conditions five uncouth village children have gotten enough education to be sent to the distant boarding-school, and in spite of noise and fretful babies, the tired mother has done good, faithful work, for her pupils come well prepared in the "Romanized," in arithmetic, and the New National Reader. One of these girls shows exceptional promise, and all five will doubtless finish the full course. Nor are these five all, for the scores who can go no farther than their crowded village school will enter life with ability to read, with Bible chapters and hymns familiar and well loved, and with a wholly new out-look.

Boarding-schools.

The boarding-school is organized more nearly on Western lines. Here pupils are taken out of their home environment, and for months or years subjected to constant Christian environment and training. There are two types of these schools: in one the furniture, books, appliances conform more or less closely to European and American models; in the other, native customs are preserved wherever possible. For example, in one of the best girls' boarding-schools in India the dormitory is a large, lofty, airy room, clean and absolutely bare. On one side the mats or quilts of the pupils are rolled up. The bathrooms are simply a row of deep troughs, screened from observation,

open to the air. The kitchen is a half-dozen little earthen fireplaces, on which, over a mere handful of coals, the rice and curry are boiled or the chupatties baked. Mats to squat on and brass bowls to eat from form the chaste furniture of the dining room. Which type is better? Are both types needed?

The following programs of the day's activities are fairly typical of what may be found in a well-organized missionary boarding-school in the Orient: Daily program.

A DAY'S PROGRAM AT KEMENDINE

A.M.

5.30 Rising bell. Six o'clock, one teacher goes to buy the food for the day.
5.50 Work bell. Manual labor for one hour; sweeping of all buildings, etc.
6.50 Ten minutes to clean hands and make tidy.
7.00 First school session, — one hour.
8.00 Recess. Bazaar selling, — books, paper, pencils, etc.
8.30 School breakfast and dish-washing. (After breakfast, one teacher comes to assist at the dispensary.)
9.30 Chapel worship.
9.45 Recitation.
10.30 Drill with small children.
10.45 Recitation.
11.30 Drill with larger girls.
11.45 Recitation.
12.30 Noon recess.

P.M.

1.15 Bible classes.
2.00 to 3.30 Recitations.

3.30 Sewing school.
4.20 Praying, singing; dismissal at 4.30.
5.30 Play, supper.
6.30 Study.
7.45 First bell for children to retire; 8.00, in bed.
8.15 First bell for older girls to retire.
8.30 All lights out.

On Saturday mornings all our girls turn out for about two hours' work about the place, — pulling weeds, raking leaves, washing school pillow-cases, etc. And when this is done and breakfast over, all our normal girls (over thirty) are required, because of the government, to have a half-day's school session. This is *Saturday*. So you will observe the days are very fully occupied. This is but the regular order of daily life at Kemendine, but does not convey any idea of all the extra odd jobs that must be crowded in, — petty repairs, renewals, errands, preparations for sewing-school, sickness now and then, oversight of the dormitory and school, housekeeping, tonic sol-fa classes, buildings to be looked after, accounts, government correspondence, and innumerable other things.

Domestic work.

Aside from the book-learning to be imbibed in these schools, there is a large amount of training in domestic science. In fact, these missionary schoolma'ams may fairly claim to be the pioneers in the New Education. While the schools in the home land were still bowing down in the blind worship of three R's, these progressive ladies, spurred on by the necessity,

were finding that hand-work seemed a powerful stimulus to brain-work, and that children taught to do things actually learned better than those who pored over their books the whole time. Hence object-lessons, expression work, manual training, domestic art, were flourishing in missions before ever fads and frills began to agitate a scandalized and belated public at home.

The report of one missionary reads as follows :

"The girls of our school do all the housework themselves : they prepare the grain and cook their own food, draw the water from a deep well, sweep their dormitories and the front and back yards every day. They have a thorough house-cleaning every Saturday. They also do all their own sewing. This work, in addition to their studies and fancy work, keeps them very busy.

"Another thing the girls do, they buy their own earthen plates to eat out of, and their combs from the money they earn by doing little jobs for my mother and myself, for which we pay each at 3 pice an hour. Besides, many of the girls, by extra study and perseverance, earn merit scholarships. This is money awarded by the government to certain deserving girls at the rate of Rs. 1.80 and Rs. 2 each per month, to encourage and enable them to continue their studies."

How school discipline seems to the pupils is revealed in the following letters written by a Karen schoolgirl to her mother, the only educated woman in her village :

"TOUNGOO, BURMA.

"MY DEAR MOTHER : It is very hot down here in the plain. I do wish the rains would come down so that it might be cooler. Still, I am glad to be here, for now I

can attend the town school. We arrived Saturday morning, and I saw for the first time the big town chapel, the 'teachers' and mamas'' [1] houses, the boys' dormitory, and also our own, which is next to mama's house.

"I don't feel as if I described things very well. There is nothing like seeing. If you could only come down to the city sometime, you might see for yourself how things seemed to me as we came in Saturday morning. In the afternoon we went to the bazaar, and I bought my cup and plate, which I then took to the dining hall, where it is kept all the time. The dining hall is a building with only one room in it. It has several windows, one door, a cement floor, and two cement tables, one for the boys and one for us girls.[2] The plates and cups are placed on one of these tables, then the rice is brought in and put on the plates, and the curry is put into the cups. When all this is ready, the bell in the big chapel strikes three strokes, which means that we are to come immediately. After five minutes it strikes again, and the door is then closed, while a blessing is asked by the teacher in charge, or one of the boys, after which we eat our rice and curry. It seems so strange for each to have his own plate and cup instead of all eating from the same dish, as we do at home. When we are through eating, all the dishes are washed in water and tipped on shelves to dry. One of the girls told me that last year some burglars broke in and stole a lot of dishes, and some of the pupils cried because they had not money to buy new ones. I felt so sorry for them, and asked how they got along then, and she said that the 'teachers and mamas' bought some and lent them.

"June 2. — This is Saturday afternoon. We have had two heavy showers, and I am glad to say it is some cooler.

[1] Mama is the name given in India to missionary ladies.

[2] Each table is raised about 8 or 10 inches higher than the rest of the floor, by which the children sit Turk fashion while they eat.

This morning it was bright, and all our things were put out to air, and the rooms thoroughly swept, but now everything is put back again and some of the girls have settled down to sewing.

"School calls at eight o'clock every morning, but Saturdays we only meet for roll-call unless there is something special on hand, so I am told. This morning the work was divided. All the pupils must work one hour in the morning and one at night. Some pound out paddy,[1] some clean up the compound, some carry water, some chop wood, some divide the rice and wash the dining hall, some wash dishes, and some work in the mamas' houses. My work for this month is to help wash the dishes. After the work hour is over in the morning, we all eat rice and then gather in the chapel for roll-call. That is just exactly at ten minutes to eight o'clock. Everything here is done by that big clock in the chapel. It rings for going to bed and for getting up, for eating, for classes, and for worship. By the way, when we get up in the morning the first thing we do is to wash our faces and comb our hair. Mama tells us we ought to read the Bible, too, as well as pray, so some of us do that, but some of the girls get up without even washing their faces and go right to sewing. Then we have to fold up our blankets, and by that time the bell rings again, and those who pound out paddy are at once to go to the paddy bin. Some of the girls are not ready, but mama comes out sometimes, and then they have to go. Do you know, mother, I have been appointed head of our room! Oh, mother, I am so glad that I can write this to you and that you know how to read it. There is not another girl in school that has such a good mother as I have, and I am going to tell you what I learn. But just now I have no more time. I will write again soon.

"May God bless you all."

[1] Unhusked rice.

Higher schools.

Beginning with the simplest village schools, step by step the educational work has progressed until institutions of real college rank have been developed. These have been fully studied in the survey of educational missions in "Gloria Christi," so that it is sufficient to mention a few of the many: Sara Tucker College at Palamcotta, Isabella Thoburn College at Lucknow, the Sigra Normal College at Benares, the American College for Girls at Constantinople, the International Institute at Madrid, the colleges for women at Peking and Foochow, and Kobe College, Japan.

Statistics of missionary schools.

In village schools at the beginning of the century there were more than nine hundred thousand pupils, two-thirds of them boys. There were four thousand Kindergarten pupils. In the boarding and high schools there were about fifty thousand male pupils and thirty-five thousand female. In China and Japan the girls were more numerous than boys, in India the boys much more numerous. In colleges and universities there were thirty-five thousand students, all male except two thousand. In theological schools and training-schools for Christian workers there were eight thousand men and three thousand women. In medical schools four hundred men and two hundred and fifty women; in all educational institutions put together there were more than one million pupils, of whom one-third were women.

Importance.

The importance of this teaching work, so largely committed into the hands of women, is just beginning to be realized; for the work, so far as it relates to the education of girls, is still in its infancy. Half of our fifty years was spent in convincing parents and communities that girls could learn; and education for women has only gained a real hold on the affections of the people within the last ten years. In these schools (1) We have the greatest evangelization agency in the world: "It is simply a matter of historical fact," says Stock, in his history of the Church Missionary Society (Vol. I., p. 195), "that more converts from Hinduism have been gathered into the Christian Church through the influence, direct or indirect, of the schools than by any other one instrumentality."

(2) We have the mightiest lever for overturning low, contemptuous, and tyrannical ideas and customs concerning women. Twenty years ago the boys in mission schools were fond of arguing that women had no souls and could not be saved, much in the same line that slaveholders used to argue about the blacks. The sight of girls actually doing all that their brothers do, and that equally well, is mentally disturbing, — is, in fact, a social ferment of the most violent kind.

(3) The education of girls is the quickest method of elevating the home life of the East. These educated girls make better mothers, bet-

ter wives, better housekeepers, than their untrained sisters, so that American school-teachers, whether they wish or not, often find themselves running very flourishing matrimonial agencies, as they train the new kind of wife to go with the new Christian home.

(4) In the schools agencies are set on foot to postpone marriage, to better the physical development of the girls, to protect the unmarried girl from contamination. In India the physical development of Christian girls is already evidently superior to that of the non-Christian.

(5) The schools are training the leaders of the future. Most of the new women of the Orient who are making such a wonderful record for themselves received their training in some missionary school.

Work in the home.

The conditions that surround the life of women in the Orient very early forced teachers out of the schools into the homes. Marriages were so early that just as a girl-child's mind began to expand she was removed from the school, her girlish freedom put an end to, and all mental progress checked, unless the school could go to her. There seemed a vicious circle in whose difficulties they were enmeshed; there could be no adequate education of girls on account of early marriages; but early marriage could never be broken up until the women themselves were educated to see the hideousness of it. Nothing daunted by the difficulties,

the women made beginnings with individuals where they could, and from these attempts have grown up the training-classes for Bible women and the zenana work.

In zenanas.

The origin of zenana work dates far back into the beginning of the missionary century. The term "zenana," strictly speaking, can be applied only to Indian homes; but in popular use it has been made to cover the enforced seclusion of women in zenana, purdah, harem, anpang, and the like, wherever practised. The extreme form is found in Moslem lands and among the aristocratic portions of Indian society. So rigid was this seclusion in earlier times that it was regarded as impossible that any intercourse with foreigners should ever be permitted these hidden ladies. Indeed, no longer ago than 1897, an instance was given in the *London Spectator* of a Moslem who, rather than allow his wife, who had been stricken with the plague, to be removed to a hospital, shot her and himself. The term "zenana" may suggest Oriental luxury, "but," says Lord Kinnaird,

> "the reality is in most cases dull and prosaic in the extreme. Instead of a mansion, think of a mud building, probably the darkest and dirtiest part of the establishment. Do not imagine the inmates are attired with Oriental magnificence. They are poorly and plainly clad; they sit on the floor, and therefore but little furniture is needed, and the whole place is more suggestive of hopeless seclusion of the prison than the social sunshine of the home. And in these dens forty millions of the

women of India are kept! They have none of the joys of family life, for the women never gather with husband and children. They are practically excluded from intercourse with the male portion of the household."

In these bonds of enforced isolation from the healthful contact with community life, women were enslaved. If ever they were to be reached, it must be in the home.

Origin of the Zenana Mission.

It seems to be a matter of some difficulty to decide just to whom the credit of beginning zenana work is due. It is popularly credited to Mrs. H. C. Mullens, of the London Missionary Society, "who," it is said, "opened the zenanas at the point of her embroidery needle." The story goes that Mrs. Mullens, who was very skilful in needlework, had just completed a pair of slippers which a native gentleman calling upon her husband saw and admired. Upon his expressing a wish that his wife could learn to do such work, Mrs. Mullens asked and obtained permission to call upon her and teach her. (An interesting sketch of her life will be found in Mrs. Gracey's "Eminent Missionary Women.")

It would seem, however, that Mrs. John Sale, a friend and associate of Mrs. Mullens, actually preceded her in this undertaking by several years. In 1834 Mrs. Sale obtained access to a gentleman's house in Jessore, and by 1858 was welcomed to several zenanas in Calcutta. It was in 1861, when obliged to go home with her husband to England, that she turned over this

work to Mrs. Mullens, who followed up the undertaking with vigor and remarkable success. The Society for promoting Female Education in the East claims an even earlier origin of zenana visitation. "In 1834 four Hindu gentlemen actually consented to allow a lady to visit the secluded women of their houses, and to teach not merely needlework, but reading from Christian school-books." The *Missionary Review of the World*, May, 1895, declares that the first real zenana teaching ever attempted was given to the thirty wives and royal sisters of the King of Siam, in 1851.

Rev. E. Storrow, in his volume entitled "Our Indian Sisters," says "the honor of erecting zenana teaching into a system, of popularizing it by public advocacy and efficient practical organization, belongs to Mr. Fordyce and Dr. Thomas Smith." Where doctors disagree, the lay mind need not be troubled over minor discrepancies. The truth seems to be that, in several cases, individual, friendly visitation of a very few was made from early in the century ; but as a method of organized work it does not go back of the fifties.

Development of zenana work.

As the possibilities of this new type of work were seen, its practice was constantly extended. Owing to the large numbers of workers required, zenana work will always be expensive. Where the stations are undermanned (a chronic condition) there will always be a question on

the part of the Boards of the advisability of detailing missionaries to a work where comparatively few can be reached, and where the results are often not to be tabulated in reports. The zenana women, too, are fewer numerically, and their needs less striking than those of their poorer sisters. Results are often disappointing, and many minds are unable to appreciate the value of the work really accomplished. For all these reasons advance in zenana work has not been as rapid as could have been desired.

Methods. How do they begin? Wherever there is the tiniest crack in the closed door of the Oriental high-class home, they go to teach embroidery or English, to read a book, to show some picture of strange, far-away America, to comfort a mourning mother. Whatever the errand, the little Bible goes too, and the call ends with that. Hundreds of these shut-in ladies learn to read their Bibles and to love them, whose names can never be counted in any census of native Christians. As the missionary visits, friendships are made, new ideals are formed, a big new world of thought and action is dimly seen, a breath of fresh air stirs the stagnant pool of life. Exquisite tact and sympathy must be the portion of the successful zenana worker; patience with stunted minds and sluggish wills, and love of the Master who gave the parable of the hidden leaven.

Importance The importance of this work within the home

cannot be exaggerated. Many incidents will occur to any one familiar with missionary history in support of this statement. A young Brahman, for instance, educated in a government college, had broken entirely with the superstitions of his old faith, chafed at the bondage of caste, longed to organize his home on modern lines of freedom. But after his marriage, rather than endure the constant reproaches of his mother, the entreaties of his wife, and the consternation of his entire family circle, he abandoned one by one his advanced ideas and accepted once more the old yoke of bondage. One missionary tells of his teacher who for years was deterred from the open confession of Christ, by his belief that his old mother would certainly commit suicide to express the bitterness of her resentment over so dreadful a step. Now if these hidden sources of conservatism can be reached, the real obstacles that keep thousands of the leading men in the Orient from publicly accepting Christianity will be removed. These ladies of position too, exercise as great an influence in Oriental life as do social leaders at home. Zenana work helps to permeate the most influential quarters with correct ideas about Christianity, and with its ideals and teachings.

Zenana parties.

One of the twentieth-century outcomes of the zenana work is the zenana party. In these some of the daring missionaries have invited hundreds of these secluded ladies to a party of

their very own. There are many details to be arranged: jealous husbands must be assured of the privacy of the affair, qualms of families must be removed, an entertainment provided for the guests. This may consist of a stereopticon, songs by the Christian schoolgirls, a bit of travel talk, then the privilege of walking, quite safe from fear of any peering masculine eyes, in the moonlit garden of the mission compound, a vast expanse when compared to the tiny court-yard of their houses. The question of refreshments is perhaps the most serious: the strict caste women could eat nothing, some of the more liberal might sip a little tea, but all had the fearful pleasure of feeling that they were jeopardizing their souls' salvation by this daring revelry.

Though these parties have proved widely popular, the guests have strange ceremonies to undergo to cleanse them from the contamination of each gathering. "Some sit for hours each day in a tub of water, others take a pill made of the hair and milk of the sacred cow, mixed with other and nameless ingredients. Washing and sprinkling with lime juice, beating the tom-tom and wearing holy beads are among some of the many strange manœuvres resorted to."

A Mohammedan lady, after seeing the stereopticon slides at such a party told her family that she saw "buildings, animals, flowers, trees, men,

women, the moon, the stars, the sun, clouds, lightning ; that there was nothing more for her to see but God. If she saw Him, her life would be finished." (See references for charming description of these parties.)

Value of these parties.

It was a gracious thought of a loving heart that first plan of bringing together these poor shut-ins of the "Four Hundred" in Hindu society. The sociological value of such gatherings is very great. Here Hindu and Moslem and Christian meet for the first time in social and delightful converse. Here a new world is opened by the stereopticon and the travel talk. Here real university extension principles can be put into play. Quite simply, with no argumentation, the bonds of caste are gently loosened a trifle, the crack in the door to the women's world is widened a little, and by the way of Christian song, hearty and joyous, room for the gospel of life is gained. Miss Grace Stevens of Madras is perhaps the best-known exponent of the zenana party idea.

Limitation.

The limitation of the closed door is rapidly giving way; the limitation of expense remains. Zenana visitation must always remain a very costly form of work; since the number of families that can be visited by one person regularly and frequently is necessarily limited. Each missionary can, however, train a certain number of helpers who shall multiply her influence many fold. This possibility of training Bible women

to extend and follow up the zenana work of the missionary is more clearly recognized than ever before.

Bible women.

The Bible woman has become an institution. Her work is indispensable; she multiplies the missionary's influence, goes before to prepare the way, and after to impress the truth. One of the humblest, she is at the same time one of the mightiest forces of the Cross in non-Christian lands. She is first of all an evangelist. From door to door she goes, repeating portions of Scripture, or reading the Bible, singing hymns, praying, telling her own personal experience of God's goodness. She may be the only Christian woman in a village. She may teach the little village school, she may nurse the sick in seasons of pestilence, she may gather together a Sunday-school, she may teach needlework and reading to the shut-in women of the zenanas.

Training of the Bible woman.

The work of the Bible woman began very naturally in the desire of converted women to tell their neighbors and friends the glad tidings. Sometimes older women or widows were found who could give up their whole time to the work, so quite naturally began the training of these women for greater efficiency. Sometimes the training consisted in teaching a few Scripture verses and hymns; and really wonderful work for God has been done by Bible women unable to read, with the most rudimentary knowledge of the Faith, but with a real experience and the

desire to share it. As the need for trained workers developed, the custom grew of gathering a group of Christian women willing to do personal work among their non-Christian neighbors into the house of the missionary for a few weeks or months of training. The course of study was Bible lessons first and foremost, with lessons on health and home-making and some simple handicrafts. If little children had to come too, they were brought, and school carried on as well as might be under the circumstances. From that simple beginning have grown real training-schools for Bible women. Such a one is the Lucy Perry Noble Bible School in Madura, India.

Course of study.

The course of study in this school includes the life of Christ, Old Testament history, the Acts of the Apostles, and also book study of the Pentateuch, two of the prophets, John's Gospel, and two Epistles. Simple lessons in geography and church history are given. Since Hindu religious observances are based on astrology largely, the simplest facts of astronomy are taught to help free the women from superstition, and to open to them the starry world. Physiology and hygiene, a study of methods of work, singing, and practice under the direction of the missionary in house-to-house visitation, tent work, village itinerating, Sunday-school, women's meetings, Christian Endeavor, sewing-school, etc.

Instances.

One missionary reports that twenty Chinese women had attended her training-school, learned to read, committed to memory Psalm xci, Matthew v and vii, Proverbs xxxi, 10–31, Revelation vii, xxi, and xxii, and had lessons in arithmetic and composition work. Some of the questions discussed by the women in their compositions were: "*Chinese reform—what part has woman in it?*" "*What customs ought to be changed?*" "*Patience.*" "*How to study the Bible.*"

One Bible woman's yearly report showed more than five religious services a week with an attendance of 4008, two thousand women taught to read Bible verses, five thousand hearers, four families led to Christ, and thirteen women induced to unbind their feet.

There is old "Auntie." Her eyes are so faded that she can read only the largest characters, but her heart pants to learn the teaching, so painfully, one character at a time, she works her way through John, the Acts, the Catechism, Proverbs, two hundred hymns. She goes back, the only Christian woman in the village.

Ding Itai is sixty years old, wealthy, well-educated. For thirty-nine years she has been a most zealous idol-worshipper. She was cured of illness in the mission hospital and is now an ardent Christian. She has read the entire Bible.

Another keeps her house, does full Bible woman's work, and helps her husband teach a night-school of sixty-five pupils.

Calisthenics Class in Marathi School. India.

Another reports that she has taught the women of little mountain villages to read the book of Bible verses, to pray, to keep the Sabbath, and to make unbound-feet shoes. She has destroyed idols, prayed with the sick, where people had never yet seen the face of a missionary.

Advantages

There are many strong points to recommend the growing use of the Bible woman in all the mission fields. She knows every turn and twist of the native mind. She speaks the mother-tongue, can interpret by her own sorrows the burdens under which these women live. She is the best object lesson of the intellectual awakening and moral regeneration effected by her own Christianity. She gets at small groups again and again in their everyday life. She has access where the foreigner cannot come. She is the best interpreter of the missionary to the people. Her home life is a daily illustration of the superiority of the Gospel. In this work an outlet is given to the pent-up energies of the strongest individualities; and an honorable means of self-support is provided in lands where so few doors are open to women.

The woman physician.

One of the striking developments of the woman's century was the entrance of women into the practice of medicine. Their first step in this direction met with bitter opposition. In 1849 Elizabeth Blackwell was admitted to study medicine in Geneva, after knocking in vain at the doors of twelve medical colleges. This great

woman, looking out over the few overcrowded avenues of employment open to women, had resolved to "open a new door, to tread a fresh path." The story of her resolute overcoming of hateful persecution and terrible obstacles, of her conquest for herself of the best medical education, is one of the romances of biography. Those who are inclined to give the clergy a monopoly in conservatism and blind opposition to progress, should read the story of the obstacles put in the way of pioneer women physicians by the medical profession. In 1859 the Philadelphia Medical Society passed a resolution of excommunication against any doctor who lectured or taught in the Women's Medical College, and against every graduate of that institution. Yet, in spite of opposition, within six years after Elizabeth Blackwell graduated at Geneva, the first Women's Hospital in all the world had been founded by Dr. Sims in New York, and the first permanent Woman's College of Medicine had been organized in Philadelphia.

Providential preparation.

We cannot pursue the story of this chapter in the expanding life of women further than to note its bearing on foreign missions. These lion-hearted pioneers in the field of medicine were blazing a trail whose importance they little dreamed. If the contracted ideas of propriety held by the vast majority of men and women in the civilized world of that time had triumphed, one of the most powerful agencies in the Chris-

tian conquest of the world would have been wanting. Whether there were to be women physicians was a question of interest in America: but in Asia it was a question of life and death. The women of half the world were shut out from medical assistance unless they could receive it at the hands of women. So with God and nature leading them, the women pioneers pressed out into the untried path; hundreds of more timid souls followed them, and the protesting old world settled back grumbling to get used to the new situation.

Need of medical missions

It is a singular fact that scientific medicine has been developed only in Christian countries. From the very beginning Christianity has been a healing as well as a teaching religion. "When that Babe was born," says Edward Bok, "there was not in the whole town of Bethlehem, or in the city of Jerusalem, a hospital in which the mother could have found shelter. There was not that night in the whole populated world a single roof to whose shelter the sick and dying could be taken without pay, not one." From the first Christmas until now there has flowed through the world a new river of pity, on whose bank on either side are trees of life for the healing of the nations. The new estimate of mother and child, the fresh valuation of the individual, the growing sense of brotherhood, have united to produce modern hospitals, nurses, physicians, and medical investigators. In no

non-Christian land were these found when the organized work of women began; even to-day these agencies abound only where Western institutions have been transplanted.

Oriental medicine.

The vagaries and cruelties of oriental medical practice are beginning to be well known: the loathsome compounds, the burnings, brandings, poundings, the absence of all knowledge of anatomy, the positive neglect of the sick, the superstitious dread of the dying, the frightful malpractice in childbirth, the absence of all sanitary precautions in surgery.

Each nation had its own specialties in medical oddities and cruelties. The Chinese medical student committed to memory three hundred places in the body through which skewers might be driven with safety (one of these was the lungs). All diseases were divided into inside and outside; some doctors undertook to cure one, some the other, and some rashly promised to cure both. No dissections were permitted so that the imagination ran riot as to the distribution and function of internal organs.

The Koreans had a fondness for running in red-hot needles, making ugly ulcers, ordering boiled chips from coffins as a sovereign cure for catarrh, and a jelly made from the bones of a man recently killed as good for anæmia. The following quotations from a Chinese medical journal are made in Dr. Williamson's treatise on Medical Missions:—

"Flies are of great use to man, for their heads when pounded and used as a pomade form an infallible hair restorer for the head, beard, and eyebrows. . . . Bats are harmless and of great value to medicine. Their flesh applied as a poultice is a sovereign cure for the stings of scorpions; roasted and eaten, they dry up the excess of saliva in infants. . . . There is nothing better for that dangerous disease, lethargy, than to put fleas into the patient's ears." Speaking of bedbugs,—"certain devout and religious people have been known to put those animals into their beds that they might be more wakeful and contemplate divine things. . . . One purpose of their creation, doubtless, was to keep us from pride, . . . but the main object of the creation of bugs was the benefit of the sick. They are of remarkable efficacy in the hysteria of females, if one puts them in the patient's nose. . . . Seven bugs taken in barley water are of great value in quaking ague and for the bites of scorpions." The writer above quoted adds, "Heaven has certainly been bountiful to China and well stocked Nature's dispensary."

More harmless and perhaps more efficacious methods are the superstitious burning of charms, ringing of bells, wearing of amulets, beating of gongs, offerings of food and drink. A governor in Palestine whose son was ill had him swallow ink washed from a plate where the name "Allah" had been written a great many times. A quaint remedy for dog-bite is to draw a circle around the wound and write "tiger" on it. Will not dogs flee from tigers?

A sick child in Arabia has a hole burnt in his tender skin to let the disease out. Dr. Hall describes the visit of a Korean physician to a

sick child who burnt a brown powder on the breast of the screaming child, stuck a darning needle through each foot, the hands, and the lips.

Needs of women.

While volumes might be written in regard to the evils, absurdities, and cruelties of the medical systems of the non-Christian world, the full horror of the situation would only be reached when the sufferings of women and children were told. Thousands of women die annually because such help as might be given them cannot be had on account of the restricted conditions of their lives. A physician walking in the streets of a city in India recently heard the screams of a woman coming from a fine native house. He asked a servant to say to the master of the house that a physician was passing by who would gladly be of service. The man returned answer that he would rather his wife should die than be relieved by a male physician.

Sufferings in childbirth.

The ministering to women is left to ignorant, filthy, and often immoral midwives or "half-doctors," as they are called in India. The suffering of mothers at their hands beggars description. Sometimes even this aid is denied, and the girl-mother is left frightened and alone in her hour of need. *The Missionary Review of the World*, September, 1895, describes the barbarities of a Hindu woman's confinement: —

"Every step of her treatment has been laid down in their sacred book. For the first three days she has been deprived of food and drink, and on the third allowed

one grain of rice. Her room has been prepared by placing her in the darkest and dirtiest room of the house, with the most filthy of rags, on a mud floor for her bed. A cow's skull painted red, an image of Sasthi, the goddess who presides over the destiny of women and children, . . . is placed in a conspicuous position. This and the pot of smouldering charcoal, the only furniture, are placed there to expel the evil spirits hovering around. During her three weeks of uncleanliness neither father, mother, husband, nor sister can come nigh her, leaving her to the care of the barber's wife. On the fifth day the filthy clothing is removed and the room cleaned, as on the next is to be the worship of Sasthi, and that night Vidhata will write on the child's forehead the main events of his life. The day has arrived, Sasthi has been worshipped. The woman has been given a cold bath, all necessary arrangements for Vidhata's visit have been made; food consisting of coarse graham flour and coarser brown sugar, equal parts, wet and kneaded together, to be eaten raw, has been prepared for the famished mother; but both mother and child are unconscious and the foreign doctor is called to bring them back to life."

Isabella Bird Bishop probably saw more of the home life of the Orient in many lands than any other European woman. Her testimony in regard to the need of medical missions and the sufferings of women is positive and unimpeachable: —

"In the case of women, and especially of the secluded women, the barbarities inflicted by those who profess to attend them in sickness cannot be related in such an audience. It is enough to say that native midwifery abounds in ignorant and brutal customs which in thousands of cases produce life-long suffering and, in many, fatal results. It is not unusual in polygamous households

for discarded or uncared-for wives to bribe the midwife to inflict such an injury upon the favorite wife as shall render her incapable for further child-bearing.

"In Farther India, and even in India, it is usual for midwives to jump on the abdomen of the mother in her agony, or to put a plank across it and jump on the ends of the plank, in order to accelerate the process of nature; and in one of your own mission hospitals in northern India which I visited I saw, among nine patients, five who were suffering from severe abscesses and internal injuries produced by the fracture of one or more of the false ribs under this barbarous treatment. And thus, in aggravated agony, the curse of Eden is fulfilled upon the child-mothers of the East. It is customary in many parts to place a mother after childbirth without clothing, in front of a hot fire until the skin of the abdomen is covered with severe blisters, after which she is plunged into cold water."

Call for women physicians.

The need for women physicians to relieve the physical sufferings of their own sex was first perceived and first emphasized by missionaries. Both men and women united in the demand which they began to urge upon the home churches; the men found themselves barred from practising among women by caste and custom; the women, teachers and missionaries, had daily pressing upon them the throngs of women and little children who came to get help from the missionary medicine closet that was a part of the equipment of every station. These women often acquired considerable skill in prescribing for minor ailments, and in caring for wounds and burns; but found themselves helpless before

Girls' School at Foochow, China, going to Church.

the cases that demanded the services of a fully trained physician.

Dr. Duff's testimony.

Dr. Duff, early in the century, had written: "Every educated person knows the peculiar position of Hindu women of the upper classes, how they are entirely secluded, and how in their case an ordinary missionary finds no access. But a female missionary who knew something of medical science and practice would readily find access. . . . Would to God that we had such an agency ready for work." The good doctor it will be observed had not gone farther than to think of a "female missionary who knew something of medical science." The conception of the fully trained woman physician had not yet dawned.

Dr. Dwight writes.

In 1852 Dr. Dwight of Turkey wrote to a lady in this country: "I want to say to you that I am sure that female missionary physicians of the right stamp would be a most important auxiliary in the mission work of this part of the world. It is my present belief that a well-taught female physician in this place would find access to the families of all classes of the people not excepting the Mohammedans."

First response.

The first response came from a woman, Sarah J. Hale, of Philadelphia. The editor of *Godey's Lady's Book* was the prophet who saw from afar this marvellous movement in the coming kingdom, to which the men and women of her generation were utterly blinded by prejudice and

indifference. In 1851 she organized a Ladies Medical Missionary Society whose object was "to aid the work of foreign missions by sending out young women qualified as physicians to minister to the wants of women in heathen lands." She wrote editorials in the *Lady's Book*,—the *Ladies' Home Journal* of those days—corresponded with influential people, and held parlor meetings. A few clergymen expressed themselves in sympathy; two young ladies just graduated from the Women's Medical College were ready and anxious to go, but the time had not yet come. The project aroused a storm of opposition and ridicule. At that time the old superstitious division between the "spiritual" and the "secular" was rigidly maintained. It was felt to be a waste of precious time and money to send missionaries to deal with anything but the perishing souls of men. The intimate connection between the soul and the body was not fully appreciated. And the example of the Master in the time he devoted to relieving bodily distress was apparently overlooked. Then there was that awful bogy of a woman going out of her *sphere*, even for the saving of life. So Mrs. Hale, after repeated efforts to storm the fort of public prejudice, was forced to postpone the desire of her heart to a better day. For twenty years she waited to see the church begin tardily and timidly the task that should have been begun in 1851.

Nothing further was done for seventeen years; then in India itself a medical missionary, Dr. J. L. Humphrey, began to deliver a course of lectures to a class of young women in the orphanage at Bareilly. The initiative in this case came from an educated Hindu gentleman, Pundit Nund Kishore, who knew the dreadful suffering of women in childbirth under the malpractice of ignorant midwives. He offered to defray half the expenses of training these young women if the government could be induced to help. The governor of the province regarded the matter favorably, but so much opposition came from physicians that the project seemed likely to fall through. Then a noble English official became personally responsible for the amount asked from the government, and the first class of nine women was opened at Naini Tal, May 1, 1869, a day that ought to be celebrated by the women of India. A two years' course of study was given to these women; and then four of them were sent up to stand the government examination. So much hung upon their success! Every one said that the scheme was a wild one; that women had neither the brains nor the judgment to successfully pass tests framed for men. But the four timid Indian women stood bravely before the Board of English Physicians (one of them the Inspector-general of Hospitals), answered correctly the questions, bore themselves so

Beginnings in India.

quietly, showed such thorough knowledge, that they won the Board and their coveted certificates at the same time. They were certificated in "Anatomy, Midwifery, Pharmacy, and the management of minor surgical cases, including the more common kinds of fractures and dislocations." The Board testified that these young women "answered questions with quickness and precision" and had a knowledge of medicine and surgery "quite equal to the generality of locally entertained native doctors."

Appeals to America.

At the time that this "lively experiment" was being made in India, Mrs. Thomas of Bareilly was writing to Mrs. Gracey asking her to interest the Philadelphia Branch of the Woman's Union Missionary Society in sending out a "medical lady." Mrs. Gracey read the letter which described the experiment with the native class at Naini Tal at one of the regular meetings of the Branch. We can well imagine the joy of Mrs. Hale, who was at the time president of the Society, when she heard the plan which she had cherished for nearly twenty years proposed and seemingly about to be realized. Inquiries were made at the Woman's Medical College to see if there was a graduate ready to go to India as a medical missionary. The name of Clara Swain of Castile, New York, was given. A letter was written to her which resulted in her accepting the call, after three months of thought and prayer. Meanwhile

the women of the Methodist Church had organized, and the Union Missionary Society most generously surrendered all claim to Miss Swain (who was herself a Methodist), and relinquished the honor of sending the first woman physician to the women of non-Christian lands. This beautiful deed of generous courtesy on the part of the pioneer Woman's Board has never been forgotten by the Methodist women. Miss Swain sailed with Miss Thoburn, the first missionaries to be sent out by the Methodist women of America. The life of Dr. Swain will be presented in Chapter IV.

Pioneer medical missionaries.

In 1871 the Presbyterian women sent out their pioneer, Miss Sara C. Seward, niece of the Secretary of State, to Allahabad, India, where she died at her post, of cholera, in 1891. Her memorial is the beautiful Sara Seward Hospital, where 24,145 patients were treated in 1909. In 1873 the Congregational Board sent out Dr. Sarah F. Norris of New Hampshire to Bombay. In less than three months she had prescribed for four hundred patients. All homes were open to her, Hindu, Parsi, Mohammedan, Christian, high caste, low caste, rich, or poor. More than fifteen thousand received religious instruction and treatment annually at her dispensary. The Baptist women of the West sent out as their pioneer Caroline H. Daniels of Michigan, to Swatow, China, in 1879, and the women of the East Dr. Ida Faye to

Nellore, India, in 1881. To the Methodist women belongs the honor of sending out the first woman physician to China, Dr. Combs of New York, who was appointed for Peking, in 1873; the first fully trained physician to Korea, Dr. Meta Howard, in 1887; and the first to the Philippines, Dr. Annie Norton, in 1900. In 1886 the Presbyterians sent to Korea, Miss Ellers, a trained nurse who lacked but a little of being a fully trained physician. She was put in charge of the women's ward in the hospital and made physician to the queen. This position she retained until the assassination of the queen in 1895. The pioneer English woman was Dr. Fanny J. Butler, sent to India in 1880 by the Church of England Zenana Missionary Society.

Hospitals.

As soon as the medical missionary was on the field the need of hospitals and dispensaries for women and children began to be keenly felt. The dispensary came first; it was the cheapest, and the missionary public, who were by no means all converted to medical missions, were not eager to spend much on the new venture. The dispensary, which was more or less for transients, led inevitably to the hospitals, where for weeks or months the patient could be drinking in the truths of Christianity while receiving healing for the body. Government hospitals and general hospitals were largely monopolized by men; and even had there been opportunities,

the social prejudices and actual moral dangers would have been such as to prevent most women from going to such institutions for treatment. As American women travelled more and more widely they saw this need and began to dot the Eastern lands — the dots wide apart, it must be confessed — with that new thing in the East, a hospital for women and children. The Isabella Fisher hospital in Tientsin was built in 1881 by a Baltimore woman by the gift of $5000. The Margaret Williamson hospital in Shanghai was given to the Women's Union Missionary Society by Mrs. Williamson. Here land, building, equipment, instruments, and the salary of nurse and physician for some years were provided for at an expense of $35,000. "The cost of nursing is so slight," says Dr. James L. Barton in "The Medical Missionary," "the salaries of native assistants so low, that a hospital with dispensaries reaching from 10,000 to 25,000 patients a year costs annually only a few hundred dollars in addition to the fees and thank-offerings received from grateful patients. The entire thirty-eight hospitals of the American Board could be endowed with a fund that is insufficient to meet the needs of one of our many city hospitals."

1. *The Softening of Native Prejudice*

The women of the Orient, shut in, illiterate, superstitious, are naturally the hardest to win.

Value of medical work by women.

They do not want to learn, they resist the pain of new ideas. To one argument they are open. The woman who ministers to them in their suffering, who redeems the lives of their little ones, who fights for them the pestilence that walks in darkness, may say anything she pleases to them about her religion, and they will listen. Hundreds of miles they come to the missionary hospital for treatment; and far and wide, in the closed apartments of the women, they spread friendliness instead of suspicion toward the new faith. Wherever women's hospitals have gone the proportion of women in the churches has risen. The prejudices of men are softened as well as those of women. Said Li Hung Chang, "If the missionary ever comes to the Chinese heart, the physician will open the door." Said a Hindu gentleman, "Your Christian women are winning our homes, your Christian physicians are winning our hearts."

2. *Elevation of the Status of Woman*

To men and women alike it comes with a shock of surprise to see beautiful hospitals and dispensaries built just for women. For ages the women have been so used to taking the left-over bits of life that they cannot understand such consideration. But in their own eyes and in that of their male relatives they assume a new importance. To see a young mother tenderly cared for in a clean white bed, is revolu-

tionary in countries where childbirth has been regarded as unclean. To see a woman physician, strong, capable, wise, able to direct even my lord the husband and secure his respectful compliance with her orders, wakens dangerous thoughts in the dullest feminine brain. "The world was made for women also," said a Hindu woman after a month's stay in a hospital where she had seen all women, caste or outcaste, treated with respect as human beings.

3. *Inculcation of Higher Ideals of Home Life*

The missionary doctor can better enforce advanced doctrine in regard to cleanliness, sanitation, and food than any other. She can trace the baby's illness to a foul courtyard or impure food, when such inquiries would be resented from any one else. In addition to the constant pressure exerted by the women physicians in the home, is the object-lesson afforded by the hospital. Its spotless wards, its tidy yard, its wholesome food, afford glimpses of possible beauty and orderliness in daily life to the many women whom its walls shelter in the course of a year. This influence, too, is widespread, for a single hospital may be advertised by grateful patients in a hundred villages.

4. *Demonstration of Christianity*

The hospital is Christianity put in concrete terms that the dullest can comprehend. The

love which induces the strangers to perform loathely tasks for the unloveliest, and to sacrifice life itself, if need be, incarnates the love of Christ before the patients. Jesus himself lives again in his followers, and being lifted up draws all men unto him, as he said.

5. *Evangelizing Agency of Great Power*

Nowhere is there such a field for teaching Christianity as in a hospital. Far and wide scatter the precious seeds, to spring up later in requests for instruction from villages where the missionary had never gone. Dr. Porter of Pang Chuang has recently reported that in one year patients from 1031 villages came to that one hospital, — some of them a journey of from five to ten days. "One half of our native churches had their origin," he says, "in patients in hospital attendance."

Trained nurses.

One of the corollaries of the hospital is the trained nurse. At first she comes, like her sister the doctor, from that wonderland, America or England. Undeveloped yet are the possibilities for the usefulness of the missionary trained nurse. For generations, possibly, she will be needed to train and inspire and minister. But swiftly in her wake comes the Indian, the Chinese, the African trained nurse. Whenever there is a missionary hospital or dispensary, it becomes necessary for the physician in charge

to train native helpers. It is often difficult work to get faithful, intelligent, scientific service. It is so hard for these women to comprehend the need of surgical cleanliness and exact obedience. Yet trained they are, and some of them make wonderful nurses. In India there have been difficulties in this work because the care of the sick is regarded as a menial and degrading work, belonging to the outcaste. The educated and fully trained nurses, however, are gradually working out that elevation of status which we have seen the trained nurse accomplish (to be sure against less odds) in our own land. Successful training schools for native nurses are now in operation in many of the centres of missionary work.

Native women physicians

The first women physicians of the Orient very naturally came to this country or to England for their training: Esther Pak of Korea, Kei O Kami of Japan, Hü King Eng of China, Anandabai Joshee of India. But as women begin to crowd into the new profession opening before them, training schools in their own land are being developed. In India there is a North India School of Medicine for Christian women at Lodiana. The Campbell Medical School in Calcutta has a class for native girls. The Lady Dufferin Association reports some three hundred female students under its charge in medical schools and colleges. The Universities of Calcutta, Madras, Bombay, Lahore, and Agra

are open to women students of medicine. Many such students are found in Japan, and the number in China is increasing rapidly. There is a medical college for women in Canton, for which a Chinese gave $3500 ; and there is also the Union Medical College in Peking. Said Sir Charles U. Aitchison, lieutenant-governor of the Punjab: "It was at the suggestion of the missionaries that I have this year (1897) introduced a system of government grants-in-aid to hospitals and dispensaries. It is to the example set by missionary bodies in mission hospitals, and in house-to-house visitation, that the present widespread demand for the medical aid and training for the women of India is mainly due."

Women evangelists.

In addition to the missionary teachers and physicians, there are women set apart for evangelistic work. With their trained Bible women they tour the villages, and visit the markets and homes of the cities. In everything but name they are preachers, and often the most effective ones. Sitting at the well-side or under some spreading tree, they gather women and children about them and tell the old, old story of Jesus and his love. Perhaps the most far-reaching work of the lay evangelists is done through the Bible women. These they gather for instruction and send them out two by two sometimes, and sometimes singly, and then talk over fully with them the experiences they meet.

In some missions the evangelist herself is accompanied by a Bible woman. The story is told of one Bible woman who brought a group of forty women from one village, saying joyfully, "They are all believers." This quiet, wide seed-sowing by the women in the homes is bound to tell. Bishop Bashford of China says that in travelling through West China he was astonished to learn that ninety per cent of the rapidly increasing church membership is composed of men. On asking why the women did not come, he was assured that the wives would gladly come into church membership if only women could be sent to teach them the word of life. The bishop concludes, "We must immediately and strongly reënforce our mission in West China, as well as our missions in Central China, North China, and indeed all our missions in China, with women prepared to do evangelistic work."

Philanthropic agencies.

Leper Hospitals and Homes.—"The lepers are cleansed" was one of the signs given by our Lord of his divine ministry, and to this day the ministry to lepers is a distinguishing feature of those who follow the Christ. Through the care and study given these helpless and loathsome sufferers by missionaries, it has been established that leprosy, while communicated, is not hereditary, and that the untainted children of lepers may be removed from their parents and trained to lives of usefulness and health. The

work of Mary Reed at China (M. E.), of Jessica Carleton at Ambala (M. E.), of Mrs. Hucket in Madagascar (L. M. S.), of Mrs. Morgan in Singapore (M. E.), of Miss Youngman at Ihaien (Pres.), and Miss Riddell and Miss Nott at Kumamoto (C. M. S.) is too well known to need description.

Orphanages.—In all China, India, and Japan there were no orphanages a hundred years ago. To-day the number outside those supported by Christian missions is insignificant. When schools first began, the only pupils who could be secured were the unfortunate and the orphans. In times of flood, famine, persecution, or war, thousands of orphans, desolate and uncared for, were rescued by the missionaries and gathered into orphanages. Dr. Dennis states that the number so rescued is fully 50,000 in Asia Minor alone, and of this number 10,000 have been at times suddenly thrown on to the kindly care of the missionaries. In the early days of Indian missions not less than 1700 children were rescued from the wild Khonds, who had bought them to offer as sacrifices. The Khonds, it seems, bought these children who had been stolen from their village homes, fattened them for sacrifice, and then in paroxysms of religious frenzy, with music and wild dances, had cut the living flesh from the victims to present to the earth spirit. In the famine of 1896 a single missionary rescued and supported 700 chil-

dren until they could be distributed among the various orphanages. The Christian Woman's Board of Missions in a recent famine rescued 750 children. These little ones come from all grades of society. In the pestilence or famine they have lost family and friends, and may have wandered far away from their homes, and been so reduced as literally to forget their own names.

Industries taught.

The orphanages are homes of industry. The children are taught trades that will make them self-supporting, are educated, Christianized, and loved into happiness once more. In the Lalitpur orphanage the weaving of cloth is a specialty. At Hassan, the Wesleyan orphanage, the girls are famous for the making of Hassan caps. Orders come from all over India and thus help to support the orphanage. The former pupils have taken the industry into their homes and helped to relieve the chronic poverty of the people. Spinning-wheels hum busily in one orphanage; wire-spring mattresses are made in another; dairy farms are established and rope-making taught in still others. Miss Patterson, in her orphanage at Chunar, trains the girls to become ayahs and cooks, or prepares them to enter the nurses' training-school.

In Korea, when Christianity was not yet a generation old, an orphanage was established in Seoul under the charge of Miss Pash and Miss Perry. The native Christians of Japan

are already planning to carry their orphanage work into Korea.

In Amoy, China, a home for infant girls came about in this way. A woman came into the missionary hospital carrying a baby which was going blind. The child had been given her by its mother, but she could not raise a blind girl, and said, "I must throw her away, I cannot keep her." The ladies of the mission took the baby, raised money, rented a house, and started an orphanage. They testify that in this part of China there is hardly a Christian woman in the church who had not in her heathen days made away with one or more of her girls. In one case Miss Johnson knew of one mother who had thrown away nine out of her ten daughters at birth.

The orphans in these schools turn out well, too. Preachers, teachers, Bible women, pastors' wives, all are found among them. One Telugu family of two brothers and two sisters rescued in the famine of a generation ago are all leaders in the community to-day.

The record of one orphanage.

The records of one hundred thirty of the original orphan girls gathered in 1860 after one of the terrible Indian famines were followed and the records made in 1895. The following remarkable results were shown. Out of the one hundred thirty, eight had become physicians, five hospital assistants, twenty-eight school-teachers, fourteen were wives of preach-

Dispensary at Bareilly, India.

ers, who are themselves employed in the work, and thirty-two were teachers or church workers. This one orphanage in twenty-four years furnished one hundred eighty Christian workers. In 1885, out of one hundred twenty-five girls who had married from the orphanage in the preceding nine years, more than one hundred had engaged in Christian work as teachers or Bible women after their marriage.

A school for defectives.

The case of the blind and the deaf was sad indeed in non-Christian lands. In China blind girls were sold and trained to lives of shame. In all lands the deaf were hopelessly isolated by their misfortune. Owing to lack of sanitary care at birth, uncleanly habits, exposure to the glaring sun, blindness is fearfully prevalent in the Orient. Among the cures of the medical missionaries that have excited most amazement and gratitude are the operations for cataract. Miss Gordon-Cummings estimates that there is at least one blind to every six hundred of the population in China. In Chinchu Miss Graham of the English Presbyterian Mission has an industrial school for the blind. Miss Codington of the Church of England Zenana Mission has a school in Kucheng; Dr. Mary Niles, a school for blind girls in Canton; and Miss Ford, a class for blind girls in Jerusalem.

Dr. Dennis tells a story of the China Inland mission at Chefoo. A blind man had been

cured at the hospital, and on his return home hunted up twenty other blind men and shipped them in a boat to Chefoo. Another patient had a cataract successfully removed in the hospital at Hankow (L. M. S.). On his return home he was besieged by a group of blind men who besought him to lead them to the same physician who had healed him. A strange procession of forty-eight blind men was formed, each holding a rope in the hand of the one before him; they then marched two hundred and fifty miles to Hankow, where nearly all were cured.

A school for deaf mutes.

An American woman, Mrs. Mills of Chefoo, has attacked the problem of educating the Chinese deaf mutes. It is hard enough to teach the deaf in an alphabetic language like English; the difficulties of adjusting a language like Chinese to such a use may be imagined. Nothing daunted, Mrs. Mills has attacked the problem successfully. Her school is supported by deaf mutes in Christian countries. There is also a class for deaf mutes in the Sara Tucker College at Palamcotta, and in Miss Millard's school for the blind in Bombay.

Activities many.

Time would fail us to tell of the Dorcas societies, of the sewing bees, of missionary societies among native Christians, of girls' and boys' clubs, of mothers' meetings and refuges for friendless women, of poor funds and widows' homes and food depots and industrial classes, and of a host of other lovely ministries.

Not the least beneficent is the training in sanitation that goes on unremittingly wherever an American woman is stationed To call the attention to the evil of washing clothing in the drinking tanks, to discourage the evil of eating the flesh of animals that have died from disease, to instruct in the feeding and bathing of babies, is the inevitable impulse of the missionary women. Every home they set up, every school they establish, is an object lesson in the art of living. The story is told of a village consisting of about a hundred persons who were induced by the missionaries to move from a most unsanitary quarter with very poor water supply to a healthful location. Within the twelve years previous sixty of the village had died, chiefly children, and the whole village seemed doomed. After the missionaries had induced them to change, they flourished and multiplied, the poor old people renewed their strength, and the children grew strong and vigorous.

Health of native Christians.

The influence of the teaching of the missionaries is clearly seen in the health of the communities of native Christians, as contrasted with non-Christian communities around them. During a visitation of the plague in India in 1898 the immunity of the native Christians was often commented upon. In Bombay, out of 1500 native Christians only six were attacked, though many were exposed to constant risk in their

ministry to the sick. A report of the Health Department in Bombay showed that in one week in June, 1898, the death-rate among low-caste Hindus was 52 per thousand, among Europeans 27 per thousand, high-caste Hindus 26, Parsis 24, Jews 20, native Christians 8 per thousand. In Harpoot, Turkey, so great was the immunity in time of cholera that an official said to one of the missionaries, "How is it, O ye Protestants, — has God spread his tent over you, that ye are spared?"

Dr. Mary Fulton, writing from Canton, says, The Christians were careful to whitewash their walls and were particular about disinfectants." In Hong Kong, although living in the worst part of the city, the Christian community lost out of two hundred only three adults and one child. Freedom from the fear of death, better standards of sanitation, and obedience of the missionaries' instructions are undoubtedly among the causes for this marvellous immunity.

Lady Dufferin hospitals.

This great philanthropy, while in no sense missionary, is directly the outcome of missionary work among women, and draws most of its nurses from Christian schools. The story of its founding is connected with the Church of England Zenana Missionary Society. Miss Beilby had been sent to Lucknow to open a little hospital, which flourished exceedingly under her skilful care. In the course of her ministrations she was called to Poona to attend

the Maharani (the princess, wife of the native ruler, the Maharajah). She remained with her royal patient for several weeks, until complete recovery was secured. When she left, the princess made her promise to take a message to the Queen of England. "Write it small and put it in a locket and wear it around your neck until you see our great Empress," she said. "Give it to her yourself; you are not to send it by another." Overcoming every difficulty, the missionary obtained the interview with the Sovereign, and delivered the precious message. "*Tell our Queen*," it said, "*what we women of the zenanas suffer when we are sick.*"

Queen Victoria was profoundly impressed by such a message coming from such a source, and as she was just about to send out Lord Dufferin as Governor of India, laid it upon Lady Dufferin to see what could be done. Lady Dufferin promptly investigated, called a committee of prominent women, drew up a constitution, sent out appeals throughout the country, and succeeded by her own generosity, and that of those she could interest, in establishing one of the great philanthropies of the day. The object of the association is to provide hospitals, doctors, nurses, and medicine for the women and children of India. Its aim is not religious, but it has had to rely almost solely upon the women trained in the missionary schools for its nurses, and for the medical students whom it educates.

Two hundred and forty of these are studying, either in India or England, to be physicians. The Dufferin hospitals are controlled by women superintendents; hundreds of thousands of patients are treated each year.

The Florence Nightingale of Japan.

Miss Eliza Talcott, a missionary in Japan, won the enthusiastic devotion of both Chinese and Japanese soldiers during the war between the two countries. She gave herself to unremitting visitation of the hospitals, ministered unto the dying, wrote messages to the loved ones, and by her beautiful and unselfish ministry gave a new meaning to Christianity in the eyes of multitudes of the soldiers. Chinese officers of high rank paid tribute to her. An account of her experience is given in the July number, 1896, of *Our Sisters in Other Lands*, the organ of the English Presbyterian women.

Literary work.

Oriental women, being very much of a piece with ourselves, soon felt the need of something more than religious reading, something which should take the place which the *Youth's Companion* and the *Ladies' Home Journal* fill with us. The missionaries realized that the writing or translating of some wholesome stories and articles into the vernacular was an important part of their work. Hence there was built up on the field a large number of modest weeklies or monthlies designed to provide good reading in the home. In many of these, women have rendered valuable assistance as editors or business agents.

Among the five hundred and more titles listed by Dr. Dennis of periodicals published in the vernacular are *Morning Light* and *Glad Tidings*, of Japan; *Messenger of Truth*, in South India; *Progress*, in Madras; *Star of India*, Lucknow; *Children's Lamp*, in Ceylon; *The Guide*, of Cairo; *Rays of Light*, of Persia; *Christian Express*, of Lovedale; *The Aurora*, of Livingstonia; *Good Words*, of Madagascar; *Christian News* of Fiji.

The woman's friend.

Our indefatigable Methodist sisters were the first, so far as we know, to actually endow a newspaper for zenana women in India. In 1883, at the meeting of the General Executive Committee in Des Moines, the project was broached of raising an endowment fund of $25,000 to establish such a paper. The women of the church were asked to give twenty-five cents each, and in five years the amount asked for was raised. The paper was christened in honor of the monthly organ of the society in this country, *The Woman's Friend*. It is issued in five dialects, Urdu, Hindu, Bengali, Tamil, Marathi. It contains editorials on topics of the day, discusses such burning questions as infant marriage, child widowhood, and the education of girls. There are travel-talks, with pictures of famous buildings or cities, nature-studies with pictures, an illustrated story, a letter-box for children, who seem to enjoy writing to it as much as our children do to St. Nicholas. Then

notes on health, gems of poetry, and a hymn make up a very attractive home paper in a land where there is no pure, simple literature in the home. It is estimated that twenty thousand women read these papers.

Summing up.

In this rapid survey only the principal activities of women's work for women in non-Christian lands have been touched upon. Their mission stations are, as has been said already, great social settlements suffused with the religious motive. Following the need of each community, they are bound to blossom into manifold ministries. For the growth of personality under the stimulus of the Gospel is like the modern evolution of buildings. The savage lives in a hut, primitive civilization in a cottage, but modern life demands many stories and diversified structure. These schools, hospitals, clubs, libraries, are developing a new woman in the East, with wants which her mother never knew. To meet these expanding desires an expanding ministry will be required. The nurse, the business woman, the musician, the journalist, the dietician, the naturalist, may all find that their contribution is needed to round out this amazing undertaking.

BIBLE READING

1. The Easter Commission. Matthew xxviii. 1–10.
2. The Teacher's Commission. Matthew xxviii. 19, 20.
3. The Parable of the Leaven. Matthew xiii. 33.
4. Parable of the Lost Coin. Luke xv. 8–11.

BIBLE WOMAN IN INDIA WITH THOSE SHE HAS LED TO CHRIST.

In the Easter commission we have the command of the Risen Lord committing to women the message of the resurrection gospel, "Go, tell."

In the teacher's commission we have the charter of the teacher putting her work on a level with that of the preaching. "Teaching all things" is as much part of the great commission as is making disciples.

The parable of the leaven gives in picture form the story of woman's work, hidden, personal, persuasive, triumphant, when the "whole is leavened."

In the parable of the lost coin we have the diligent search for the lost treasure, the careful work, the illuminating light, the glad rejoicing.

QUESTIONS

For Study and Discussion

What activities of the woman's societies seem to you most important? How many can you recall?

Which are best developed, which least developed?

Which ought to be strengthened, first of all?

Which forms of missionary activities do you think most needed in China? in India? in Japan? in Africa? in the Island World? in South America?

How many teachers has your own Board on the field? How many evangelists? Bible women? physicians? trained nurses?

Has your Board a hospital in every station? Does it need one? Give reasons for your answer.

In what way does your Board coöperate with other societies on the field? Could it extend this coöperation? How?

How many missionaries is your Board supporting? How many ten years ago? What has been the rate of growth?

How many women are members of your denomination? How many contribute to your society?

Compare the membership in the churches with that of the missionary society in 1899; in 1910. What ratio of growth?

How is it in your individual church?

What is the per capita average in your local society; in your local church?

QUOTATIONS

"Did Athens with three-fourths, and Rome with three-fifths, of her population in slavery build hospitals for the sick, the lame, the blind, the insane, the leper? Did these humanitarian feelings and customs of benevolence arise in India, or Japan or China, with their highly praised and elaborate system of morals? Among Pagan nations there has been high culture, art, and eloquence, but little humanity. Greece and Rome had shrines for numberless divinities, forty theatres for amusement, thousands of perfumery stores, but no shrine for brotherly love, no almshouse for the poor. Millions of money were expended on convivial feasts, but nothing for orphans or homes for widows. 'In all my classic reading,' says Professor Packard, 'I have never met with the idea of an infirmary or hospital, except for sick cats (sacred animals) in Egypt.'" — SIDNEY GULICK, "The Growth of the Kingdom of God."

Dr. Döllinger says, "Among the millionaires of Rome there was not one who founded a hospice for the poor or a hospital for the sick."

"The sympathies of the heathen have never extended beyond the class, or at widest the nation; but those of Christianity are as wide as the human race. Christianity alone has established hospitals for an alien race on the simple ground of a common human brotherhood." — "Life of Peter Parker, M.D."

"My dream for the future is to have an army of medical women come to this country, to go out two by two

to preach and to heal and to teach, to show the women how to keep their homes and surroundings clean; telling them that cholera and kindred diseases are brought about, not by the intervention of an angry God, but by their own uncleanliness. Giving little talks to them on their duties as mothers, and teaching them how not to create diseases by the awful treatment that kills or maims the little ones for life; teaching them to use the simple remedies that are often so successful, and then, if no other remedy can be gotten, to trust them into the hand of an all-merciful Saviour, rather than torture them as they so often do.

"My dream also includes the establishment of training-schools for nurses, — Indian women, — so well trained that they will be able to help their unfortunate sisters, and so well trained in the Gospel that they may carry healing to the sin-sick soul as well as to the diseased bodies. To that end we need more Christian nurses from home, to teach and show by living example what a Christian nurse ought to be and do." — Dr. Ida Faye Levering, Secunderbad, India.

"Our first hernia operation was done on one of the school tables; the sheets, towels, and sponges were sterilized by boiling in a galvanized tub, which was the only thing available as a sterilizer; and they had to be used wet, as we could not dry them without danger of soiling them again. It was done in a room with a dirt floor, and native stools were used to hold the basins. The native helper, who speaks a little English, stood by during the performance and was 'all eyes.' He was fairly glued to the spot. After the operation he helped to carry the patient, still unconscious, to his room and bed. The next day Miss —— met him on the street, and asked, 'Well, what did you see yesterday?' He speaks a little English, so he replied, 'I saw — I saw — I saw him *die*.' Later he said, 'When we carried him home and he was still dead I never thought he would live again.' But he did, and

got well, and has gone back to his village as happy as a man could well be." . . . *Report of Woman Physician in West Africa.*

"The woes of Chinese medical treatment bear with special hardship on Chinese women. Their physical miseries are beyond estimate. The presence of an educated Christian medical woman in the sick room, wise and winning, strong and sweet, is one of God's best gifts to China." — ARTHUR H. SMITH.

"The Christian religion was designed to be a religion of philanthropy, and love was represented as the distinctive test or characteristic of the true members. As a matter of fact it has probably done more to quicken the affections of mankind, to promote piety, to create a pure and merciful ideal than any other influence that has ever acted upon the world." — LECKY, "History of the Rise and Influence of the Spirit of Rationalism in Europe."

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CHAPTER IV

Mrs. Thomas C. Doremus, the Elect Lady. Isabella Thoburn, Pioneer Teacher. Charlotte Tucker, a Lady of India. Clara Swain, the Woman Physician. Eleanor Chesnut, Missionary Martyr.

CHAPTER IV

THE WOMEN BEHIND THE WORK

A Few Biographical Sketches

MISSIONARY WIVES AND MOTHERS

Workers and work.

A PHRASE that obtained wide currency during the Spanish-American War was "the man behind the gun." The American people had pressed home upon them in that brief struggle, that even more important than battle-ships and modern guns were the men who ran the battle-ships and trained the guns. Even so, in our work the energy is personal; and real success is in our workers behind the work. Volumes might be devoted to the life stories of the women through whom all these good deeds and blessed ministries have been done. Even in an outline study like the present we must get a glimpse of the persons who have meant so much to the cause of Christ in the world. The number is so great that any selection is difficult. It has seemed wiser, therefore, to speak chiefly of pioneers and early workers. In addition to the five selected, many others will occur to all, equally worthy of mention, as well repaying study. These were chosen because they represent distinct phases of the missionary work of women.

HOME MAKERS

The missionary wife and mother.

There is one class of missionary women whose work is for the most part unrecognized. In some denominations they are enumerated as a sort of an afterthought, a class apart from real missionaries: male missionaries, so many, female missionaries, so many, missionaries' wives, so many. Let us begin our study by a tribute to the missionary wife and mother! Of her might be spoken, almost without change, Paul's ringing words, in regard to his own mission:

> "In much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labors, in watchings, in fastings; by pureness, by knowledge, by long-suffering, by kindness, by a pure spirit, by love unfeigned, by the word of truth, by the power of God, by the armor of righteousness on the right hand and on the left, by honor and dishonor, by evil report and good report; as unknown, and yet well known; as dying, and behold we live; as chastened, and not killed; as sorrowful, yet alway rejoicing; as poor, yet making many rich; as having nothing, yet possessing all things."

Perils shared.

The perils of the missionary pioneers were shared by the pioneer wives. Judson in his prison, Moffat with the savages in South Africa, Chalmers in the wilderness of New Guinea, Hunt and Calvert in blood-stained Fiji, Paton in the New Hebrides, all these and hundreds more had some woman who stood shoulder to shoulder with them, sharing weariness, danger, loneliness, sickness, death. In the opening years of the Sierra Leone Mission, twelve

missionaries, seven men and five wives, were sent out in 1823. Of the twelve, six died that year and four more in eighteen months. Not one of the women survived. In the churchyard at Kissey, Sierra Leone, are the graves of Mrs. Kissling, Mrs. Graf, and Mrs. Schlenker, each with her babe sleeping beside her. None of them lived more than six months after reaching the mission field.

Remarkable service.

In his survey of women's work in the Church of England Missionary Society, Eugene Stock continues his roll-call of heroic wives. One of these, Jane Williams, went to New Zealand in 1823, saw sixty-eight years of service, and the reclamation to civilization and Christianity of the entire island. Another, Mrs. Baker, of Travancore, had continuous service from 1818 to 1888, seventy years, twenty-two of them widowed. Mrs. Thomas, of Tinnevelli, died at her post in 1899 after sixty-one years of service, twenty-nine of these as a widow.

Contributions.

In the history of the United States there are hundreds of pages devoted to the Pilgrim Fathers, to one devoted to the Pilgrim Mothers. You might almost think there were no women, to read the ordinary school history. So also in missionary history, there is a tendency to pass over lightly the contribution of missionary wives and mothers. Yet their contributions are many and varied.

1. By maintaining a Christian home they

double the efficiency of the missionary himself; care for his health, look out for his comfort, pray for his work, enlarge the circle of his friends, encourage him in his despondency, — in short do for him what any good wife does for her husband.

2. To a very large degree they share in his work. It was Ann Hasseltine Judson, of Burma, who first called the attention of our country to Siam; found time to learn the language, and to translate the Gospel of Matthew into Siamese. It was Mrs. Titus Coan who began the education of Hawaiian girls in Hilo. It was Mrs. Gulick who laid the foundations for the higher education of Spanish girls when herself a busy wife and mother.

3. They maintain the social life of the mission. It is said of Mrs. Cyrus Hamlin, Mrs. Robert Moffat, Mrs. Jessup, that their homes offered an almost patriarchal hospitality for both friend and stranger. And this is true to-day in thousands of cases. The missionary wife is the only one who can possibly have that degree of detachment from the ever inexorable pressure of work to attend to social duties, one of the most important of the side issues of missionary life.

4. Her greatest service is the founding of a Christian home. One object lesson of a real home, incarnate, tabernacled among them, is worth volumes of Christian apologetics. To see a home where the girl baby is as welcome as her brother; where the wife is queen and not servant;

where husband and wife confer as friends; to see calmness in the face of death, and happiness that troubles cannot drown; to see the minutiæ of everyday living, actually lived in sweetness and power before them; these things are the leaven hidden in the meal that will surely leaven the whole lump.

MRS. THOMAS C. DOREMUS

The Elect Lady

Endowment.

The life and character of this founder of women's missionary societies is a richer legacy than any money: it is at once a challenge and an inspiration to those who come after her. If our study this year accomplished nothing more than to bring the thousands of missionary workers who will use this book into close and loving contact with her remarkable life, it would be well worth while; for such lives are like their Master's, full of resurrection power.

All good graces clustered about her cradle, like the fairies in the fairy story. She had beauty and wealth, high social position, devoted parents, a husband in perfect sympathy with all her aims, and most generous in furthering them; she had temperament and charm, wisdom, discretion, and zeal. Indeed she seemed the "perfect woman, nobly planned." The phenomenal power and beauty of her life comes out as we study its varied activities.

1. *Missions.* — Mrs. Doremus said that her

interest in missions began in 1812, when as a child her mother used to take her to meetings held to pray for the conversion of the world. This interest never flagged. In 1828 she with other ladies organized relief to send to the Greeks, then outraged by the Turks. In 1835 she formed a society to support the heroic Madame Feller in her evangelical mission among French Canadians, and this interest she sustained throughout her life. In 1834 she responded to the appeals of Dr. Abeel, as we have seen (p. 23), and in 1861 became the president of the first woman's foreign missionary society in America (p. 24). But this organized work is only the bony framework of her unceasing labors for missions. She provided the outfits for missionaries going to the field; she personally welcomed them as they returned. Of whatever denomination it made no difference, all were loved and cherished. Her home was open to receive them in unstinted hospitality. Once going to the docks to welcome one of the missionaries of the Union Missionary Society, she found on board a sick missionary of another society with his wife and six children. These she cared for as if they were her own, ministering to them with the greatest delicacy and tact. In many ways she used her beautiful home to further missionary enthusiasm; as when she invited two hundred ministers and their wives to a reception in honor of Bishop Boone and a

party of twelve missionaries about to sail with him to China. Her care extended to all the details of personal comfort in the staterooms, none too comfortable in those days. In the early days of the Sandwich Island missions she took the deepest interest in the schools. Funds failing, these were likely to be closed. Mr. Doremus just then gave his wife an elegant shawl in the very height of fashion; but she besought him instead to let her give the price to the schools. She also prepared with her own hands a box of exquisite fancy work and embroidery which was sold for $500.

2. *Philanthropies.*— For most women the work done by Mrs. Doremus for foreign missions would have taxed all their energies. Her abounding life poured its riches into many channels. When Dr. Sims was founding the first woman's hospital in the world, in 1855, he said he could make no headway with the project until he went to Mrs. Doremus, who touched it and it lived. Three hundred physicians in one hall had unanimously approved; eminent ladies had encouraged the noble enterprise; but nothing happened. He went to Mrs. Doremus, explained the plan; she took her pencil, wrote down the names of the ladies who must be put at the head, and in six days the first board meeting was held. She took no office, but went to Albany, secured a charter, and an appropriation of $10,000.

She was manager of the Home of Industry, the City Prison Association, the City Bible Society, the Children's Hospital, the Gould Memorial for Italo-Americans, the Presbyterian Home for Aged Women, the City Mission Society. To all of them she gave untiring personal service. She held services in the jail, aided discharged prisoners, visited the hospitals as regularly as any physician. Characteristically she preferred subordinate positions, giving her brain to organization and support, and putting others in honor. So God highly exalted her, and gave her great influence and power. It used to be said that Mrs. Doremus collected for so many objects that, if a man professed lack of interest in foreign missions, she could take out a little book for home missions, that failing, others, until she found some cause that did appeal to him. All her work was done with exquisite courtesy, tact, and good humor.

The marvellous feature about all her missionary and philanthropic service was the wealth of personal ministry she contrived to give in addition to all the administrative care. Before light in the morning she was at the markets, buying with skill and economy for her hospitals as well as for her own family. Late into the night she might be found ministering to the poor or the dying. Her vast correspondence with missionaries all over the world was eminently personal, gracious, full of loving interest. Her Sunday-

school work in the infant class was maintained throughout her life.

3. *Home Life.* — When one turns from the outer to the inner life, it seems as if for the first time the full beauty were seen. Nothing was allowed to interfere with her home life. She was the devoted mother of nine children, besides adopting and caring for several others. She was the sunshine of the house : entertaining lavishly, interesting herself in her son's scientific pursuits and inviting his friends to the home, painting with the children, teaching them to sew, inventing patterns for embroidery, modelling in wax with marvellous quickness. To her grandchildren she was adorable, full of play, making believe with them, telling stories and devising new games. The procession of guests who shared the bountiful hospitality of the home all speak of its taste, its charm, its perfect appointments and noiselessly perfect machinery. The cheerful conversation at table, the irradiating love and comfort, the peace flowing like a river, made Mrs. Doremus's home seem a fit emblem of the heavenly life.

What was the secret of such a life poured out in inexhaustible richness by hands that were never strong? This frail, delicate woman carried on, unfaltering, tasks that would stagger a giant. There is but one answer. Perfectly consecrated to Christ's service, she yielded her life into his control, and the fulness of his

power flowed through her life unhindered. "A heart at leisure from itself to soothe and sympathize" was hers. Her powers were not frittered, but directed.

"Mrs. Doremus gave the whole of herself to the Lord; the whole of herself to the Church; the whole of herself to every suffering heart she met, and yet the whole of herself to her home and children," said Dr. Tyng at her memorial service, when, in 1877, her beloved form was laid to rest.

"Here," said her pastor, "here is her epitaph, written eighteen hundred years ago by St. Paul: 'Well reported of for good works: she hath brought up children; she hath lodged strangers; she hath washed the saints' feet; she hath relieved the afflicted; she hath diligently followed every good work.'"

ISABELLA THOBURN

Pioneer in Education

Early years.

This pioneer missionary sent out by the Methodist women has a large place in the story of women's work in missions. The canny child had the wisdom to pick out parents of Scotch-Irish extraction, and the State of Ohio for a birthplace, a conjunction that certainly gave her a long start on the road to fame. She belonged to a big family, ten sturdy boys and girls. Her mother seems, by force of personality and character, to belong to that rare

group with the mothers of the Wesleys, Livingstons, Patons, McKays, and Pattesons. There were not many schools in the West when Isabella Thoburn was a girl, and there were few educated women. Her mother, however, appreciated education with the passionate intensity of the New England traditions that controlled the thought of Ohio, and sent her daughter, after finishing the common schools, to the Wheeling Female Seminary, and after that to the Art School of Cincinnati.

Of course she taught school; began when she was eighteen in a district school, and marched steadily on and up to responsible positions. During the Civil War she ministered to sick and wounded soldiers, and at the close of the war continued her teaching. Here she might have remained, one of the army of devoted and successful teachers who were building their lives into the nation, had not a call come for her to undertake a more difficult and unpopular task.

Call to missionary service

Her youngest brother, James, now Bishop Thoburn, had gone as a missionary to India. There he came face to face with the oppression of Hindu women, their helplessness, their isolation. As he studied the problem, he realized that the churches would never solve it by sending out men; and that, however noble the work of the missionary wives, they were inadequate to accomplish it. He saw that the key was in

the education of the girls of India. He wrote, summoning his sister to come to India and undertake the work. She went as the first missionary sent out by the Woman's Board.

Finding her place.

On reaching India, she found that not even her missionary brother fully comprehended the magnitude of the step taken. Bishop Thoburn himself has told us how quietly and yet with what dignity she made it plain to him that she had not come to India to be his clerk, but to begin a great and needed work. He writes:

"I was not quick, however, to learn that the ladies sent out to the work were missionaries, and that their work was quite as important as my own. A few days after my sister had commenced her work, I found myself pressed for time, and asked her to copy a few letters for me. She did so cheerfully, and very soon I had occasion to repeat the request. The copying was done for me, but this time I was quietly reminded that a copyist would be a great assistance to her as well as to myself. This remark made me think; and I discovered that I had been putting a comparatively low estimate on all work which the missionaries were not doing. Women's work was at a discount; and I had to reconsider the situation and once and for all accept the fact that a Christian woman sent out to the field was a Christian missionary, and that her time was as precious, her work as important, and her rights as sacred as those of the more conventional missionaries of the other sex. The old-time notion that a woman in her best estate is only a helper, and should only be recognized as an assistant, is based on a very shallow fallacy. She is a helper in the married relation, but in God's wide vineyard there are many departments of labor in which she can successfully maintain the position of an independent worker."

The first school.

It was not by any means smooth sailing that she found in India. The native women were apathetic or antagonistic to the education of girls; the native men, ditto; the Europeans, and even the missionaries, divided in opinion, and more than half opposed. The delicious old fallacy held sway that spirituality and intellectuality were more or less opposed. Many missionaries thought it a misuse of missionary funds to do more than teach the natives to read their Bibles. The need of native leadership was not fully recognized; nor at all so far as women were concerned. Then, too, the Anglo-Saxon pet sin of race pride found speech in the fear that the native girls would be "educated out of their place"; their place, of course, being one of grateful and graceful dependence upon their white friends and benefactors! Isabella Thoburn brushed all these obstacles aside like cobwebs. Those clear, calm, gray, school-teacher eyes of hers saw to the bottom of the problem, as they had to the bottom of so many others. With no bluster or argument, but with great firmness and clear faith, she opened a school for girls in Lucknow. Seven timid, cowed little maidens gathered in the school to be taught. "Yunas Singh's boy, armed with a club, kept watch over the entrance to the school lest any rowdy might visit the displeasure of the public upon the seven timid girls gathered inside and the adventurous lady teacher who had coaxed

them to come." This school grew rapidly, until it became a boarding and high school, and later a woman's college.

The Ruby Garden.

A year after the opening of the school, the need of larger quarters was felt. God graciously opened the way in one of those minor providences that seem set in the years like exquisite mosaics of His mercy.

While Miss Thoburn was searching for some suitable place which could be purchased by the Society, she heard of a beautiful house built by a rich Moslem, in a garden plot of seven acres, shaded with trees and fragrant with flowers. This estate was called Lal Bagh, the "Ruby Garden," quite the finest location in the entire city for such a school as she desired. By the goodness of God she was able to secure this treasure for $7000. One imagines the joy of this deep-souled woman as her poetical words of description are read:

"All about the compound are trees and shrubs, some of which are always blooming. When the hot winds of April are scorching the annuals in the flower beds, the amalta trees, which the English call the Indian Laburnum, hang their golden pendants, making a glory about us brighter than the morning sunlight; while deeper than the noon heats blaze the red pomegranate flowers all through May and June. The rains bring out the dainty tassels on the babool trees, and lower down, the oleanders, which scarcely find breathing room amid the odors of tuberoses and jessamine. In October and November the Pride of India, a tall tree of delicate foliage, puts forth branches of wax-like white flowers. All through the

cold season convolvulus, begonia, and other creepers are blooming everywhere; clinging to the portico, up old trees, over gateways and trellis-work. A passion-flower covers one side of the portico. February is the month of roses, and some are blooming all the year round. As the days grow warmer, and March comes in, the whole garden overflows with color and sweetness. Then there is the sacred pepul tree, a banyan, and a palm; also seven wells, four of which are stone built, each of which is a treasure-house."

Here she lived and loved and toiled for the women of India for thirty-one years, and here she died.

Daily life

Rarely has there been a more beautiful life of service than that which Isabella Thoburn poured out in this Ruby Garden of girls. Her home was the centre of hospitality for the whole city. She was never too busy to listen to tales of suffering and need; never too absorbed in her own work to lend her calm judgment to help in the solution of another missionary's problems. Her room was like that of the mother of a large family. Here she brought her girls for quiet talk and prayer and counsel; here she inspired them with high ideals. Nor was the homely house-mother side wanting. In the letter which Lilavati Singh wrote just after Miss Thoburn's death is a little touch which reveals this womanly, wholesome, homely phase of a many-sided life. "Saturday morning she did a little gardening and made cookies for us." Somehow I like to think of

those delectable, spicy, old-fashioned cookies (was there ever a word more redolent of New England) made by this famous founder of a famous college in far-away India.

She was full of industry, too, rising at half past four to get the cool morning hours for work, and never in bed until all the big family were settled.

Invalided home.

In 1887 even her solidly established health gave way before her incessant labors, and she was forced to come home for a long rest. It was five years before she dared take up again her beloved work.

Beginning of the college.

The occasion of the development of the high school into the college came in this way, a little while before Miss Thoburn was obliged to come home on her long furlough in 1887. The mother of one of the high school girls, Mrs. Chuckerbutty, was anxious that her daughter should have a college education; but rather than send her to the college then opening in Calcutta, non-Christian, if not agnostic in religion, she said she would forego further education for her. This earnest Christian woman contributed 500 rupees; Miss Thoburn succeeded in securing an additional grant; and the college department was begun with three students. There were no reference books, apparatus, microscopes, encyclopædias, telescopes, or library; there were the pupils and an earnest teacher. The department was opened in full faith that books and apparatus

and library and laboratory would be added to it, and they were. The college was affiliated with the Calcutta University. By this plan the seal of the Government University is put upon the college, while the girls are spared the unspeakable temptations that would come to them in the University.

Spirit of the school.

From the first Isabella Thoburn believed in her pupils. She trained them for responsibility; thrust them out into tasks they shrank from; and upheld them in the strong arms of her love and prayer. They repaid this trust with a passionate devotion rarely given a teacher. It was her glory not to build up a work for herself or for other missionaries, but to raise up spiritual daughters who could walk alone.

The spirit of the school, too, was one of broad democracy. The insidious spirit of caste creeps so easily, even into missionary thoughts, in that proud land. It is so hard to stem the tide; so easy to fall in with wrong ideas. But the girls' school and college was firm in its stand that there were to be no caste lines, no race lines. "Our social Christianity," said Miss Thoburn, "or our Christian socialism is largely in the hands of women, and we have a part in bringing together into one all these diverse Indian tongues and peoples."

The Ecumenical Conference in 1900.

In 1899 Miss Thoburn came home to rest, bringing with her a former pupil who was then a teacher in the college, Lilavati Singh.

Together they spoke in various parts of the country to raise the $20,000 so much needed for new buildings and equipment. Both spoke at the great women's meeting at Carnegie Hall during the Ecumenical Missionary Conference in 1900. Those who heard them will never forget it. Miss Thoburn's ideas in regard to the higher education of women in India cannot be better expressed than in her own words taken from her address:

"The power of educated womanhood in the world is simply the power of skilled service. We are not in the world to be ministered unto, but to minister. The world is full of need, and every opportunity to help is a duty. Preparation for these duties is education, whatever form it may take or whatever service may result. The trained, which means the educated in mind and hand, win influence and power simply because they know how. Few missionaries have found the expected in the work awaiting them on the field. We went to tell women and children of Christ, their Saviour and Deliverer, and to teach them to read the story for themselves. But instead of willing and waiting pupils, we have found the indifferent or even the hostile, to win whom require every grace and art we know. We have found sickness and poverty to relieve, widows to protect, advice to be given in every possible difficulty or emergency, teachers and Bible women to be trained, houses to be built, horses and cattle to be bought, gardens to be planted, and accounts to be kept and rendered. We have found use for every faculty, natural and acquired, that we possessed, and have coveted all that we lacked. But it is not only our power over those we go to save that we must consider. When saved, they must have the power over the communities in which they live. Intemperance, divorce, degrading amuse-

ments, injurious, impure, or false literature, are all serious hindrances in the mission field. Women must know how to meet them."

Death. After the Ecumenical, Miss Thoburn returned to her work in India, apparently in the best of health and strength. But the unceasing activities of more than thirty years had lowered her powers of resistance and after a few hours' illness she succumbed to what had seemed to be not an alarming attack of cholera, September 1, 1901. In her last moment her words were all in Hindustani, the language of her adopted country. In death as in life she belonged to her dear pupils. The shock of her death came like a personal bereavement to hundreds throughout India, for she had been mother and friend as well as great organizer and teacher.

Character. One word characterized Miss Thoburn's every act. She was thorough. A thorough teacher, an organizer who planned through to the details, an investigator who was satisfied with nothing short of underlying principles. She was thoroughly sane, sweet, sound to the core in her saving grace of common sense. She was a thorough Christian; steady, sure, founded, consecrated, dependable; and how thorough a friend and helper she was only those whom she loved and helped can say. The influence of her life is destined to increase with the years as that of a pioneer in education, who dreamed great dreams for the women of India, thought great

thoughts regarding their capability of leadership, and knew how greatly to carry the dream into realization.

CHARLOTTE TUCKER

A Lady of England

How shall one in a few brief paragraphs capture the fragrance and beauty of a personality like that of Charlotte Tucker? The leisurely biography in which Miss Giberne has lovingly pictured "A Lady of England" seems all too short. Can one carry into an abstract the elusive charm? If the failure shall drive any to consult the biography from which these random notes are drawn, I shall rejoice at a good turn done.

Early life.

Charlotte Tucker, one of a splendid family of ten sons and daughters, was born in 1821 to an English gentleman, Mr. Henry St. George Tucker, and his wife, Jane Boswell. Her father had been a director of the East India Company and a government officer in Bengal; and her five brothers all were in the Indian service. Her early life is full of quiet simplicity and charm. The family were united in the tenderest affection. There were parties, games, charades, and all sorts of merry pastimes, as well as the serious concerns of a household earnestly religious. Charlotte was from the first a person of marked individuality. Her eager imagination revelled in the plays of Shakespeare which her father delighted to read aloud. As a child she began to compose plays which the other children acted

out. She had a fund of story and of gay humor that made any place where she was charming and full of life.

Writings.

When not quite thirty years old, Charlotte Tucker sent one of the numerous stories written for the pleasure of little nieces and nephews to a publisher. The quaint, unworldly little letter which accompanied the manuscript had no name given and no address. "She asked," she said, "for no earthly remuneration."

One can imagine with what eagerness she saw, some months later, her "Claremont Tales" actually in print. From that time to the end of her long life there was no year in which she did not publish one book; and several years in which her facile pen was credited with a half dozen or more. "Wings and Stings," "The Giant Killer," "History of a Needle," "Old Friends with New Faces," "The Young Pilgrim," "Fairy Know-a-bit," are some of the hundred or more titles of her published works.

Many of her books were wholesome and fanciful tales for children, with a decidedly didactic strain running through them, and the steadfast purpose to advance Christ's kingdom. Very early she developed a highly figurative and parabolic style, which did not add to the vogue of her books among practical Anglo-Saxons, but actually prepared her for the greater work of her life, in writings that appealed to the Oriental mind.

Becomes a missionary.

For twenty-five years after she began to write the current of her life flowed on in its accustomed channels, and then, when she was fifty-four years old, came a great, an astonishing break. These years of middle life had seen the changes and sorrows that so often had come. A dear brother, Robert, a judge in Futteypore, had been killed during the terrible days of the Indian mutiny, and she had the care of his children; her idolized younger sister had married, a beloved niece and godchild had died suddenly, she had tenderly cared for her father and mother and an older sister until they too were taken from her. At last, with three-fourths of her life journey behind her, she was free from all the dear home ties and duties, able to let a controlling desire of her heart speak. She offered herself as a missionary to India, to go out paying her own expenses as a zenana worker.

Personality.

Let us get a clear picture of her when this step was taken. "She had soft gray hair drawn smoothly away from a fine brow, her clear gray eyes full of intelligence, and the frank sweet smile playing over her features made hers a very attractive face." Her tall figure was slight and spare. The years had not saddened her, but only made more gentle her strong and impetuous nature. To nieces and nephews she was the beloved "Aunt Char" who read Shakespeare to them while her busy knitting needles flashed back and forth, who studied Dante with

them, reading the sonorous Italian with such joy, who danced with them those evenings at home, gavottes whose springy grace they remembered for years afterward. "No one could play games like Aunt Char; she seemed younger than the youngest of us," they said. They remembered too the lively little songs she sang, accompanying herself on the guitar. One of them wrote years afterward:

> "I think things were only a trouble to her when she had to do them for herself. Nothing was a trouble if it helped another. Work for the Master whom she loved was her life's motive. . . . She was, I think, the most unselfish character I ever knew. She lived for others; whether in the great work of her life, the use of her pen, the proceeds of which went to fill in her charity purse, or in the simple act of leaving her quiet room, on a dull, rainy day, to play a bright country dance or a Scotch reel, and set the little ones dancing to vent their superfluous spirits."

Motives.

Imagine the consternation when this beloved sister and adorable aunt, this popular author and woman of affairs, announced her intention to leave home and friends as a foreign missionary. "Preposterous, fantastic, romantic," said the startled friends and relatives. It was no sudden fancy on Charlotte Tucker's part, but a settled purpose quietly taken after looking the whole ground over. India had terrible, crying needs; there were pitifully few who were willing to go. God had left her free of responsibility and ties holding her back. She had means

of her own so that no missionary funds need be risked on what might prove an unwise venture.

In her letter to that sister Laura with whom she had shared every thought since babyhood she said, "Do not grudge me, dear one, to the work for which my soul yearns. . . . I only fear I am presumptuous in coming forward, but it seems as if my dear Lord were calling me to it, and my heart says, 'Here am I; send me.'" The dear sister did not try to dissuade her though the pain of parting was like death to them both. So it came about in 1875 there sailed away to Bombay an eager, gray-haired woman, still young in heart, to begin eighteen years of blessed ministry among a strange people in a strange land.

First experiences.

She feared that it might be difficult for her to acquire a language at her age, but applied herself with such intensity that at the end of a year she passed her examination in Hindustani. She did not even wait to speak correctly before attempting conversation; but practised her first word learned on the first one she met. An amusing instance of this is given in her biography. On her way up from Bombay she attended a wedding at a mission station. Though a stranger, she threw herself into the preparations, helped trim the chapel, and was left for a half-hour to entertain a very grand lady, a Begum, who came to see the festivities. "I made gallant attempts to keep up a conversation with my dreadfully

Courtesy of *Woman's Work.*

DR. ELEANOR CHESNUT.

bad Hindustani, I dashed at it, tried to explain . . . answered questions regarding my family, etc. The Begum laughed and I laughed, for I knew my Hindustani was very bad; but I did remember always to use the respectful '*Ap*' to the princess [honorary mode of address]." Evidently the princess liked this vivacious white-haired lady, so unaffected and unconscious of self, so merry and entertaining; for she walked with her to the wedding in the church, and stayed during the service. And then this undaunted missionary managed to say in her poor, stammering Hindustani, "The Lord Jesus Christ is here; He gives blessing," to which the princess nodded assent.

Orientalizing.

She came into the station at Amritsar like a fresh breeze. She sat on the floor with the native Christians at the first church service. She was eager to see all, to hear all, to learn all. "I want to Orientalize my mind," was her frequent word. But all the missionaries, marvelling at the way she seemed to understand the people and sympathize with them, said, "She was born Oriental, her thoughts seemed naturally to clothe themselves in those figures of speech in which the children of the East are wont to express themselves." She would have been glad to adopt native dress if the other missionaries would have permitted; and seemed perfectly comfortable in positions that are very trying to most Europeans. She rode, for example, in a native conveyance

new boy; mothering the young convert; besides carrying on without fail her regular visits to the town and villages, and her literary work in India and England."

Her work: writings.

Third came the literary work already alluded to, the writing of books for Indian readers. In this she had a genius. Her fables and allegories, her meditations on the parables of Jesus, went straight to the native heart. They were translated into many languages, and sold in the most inexpensive form by the thousands. Indeed, these tiny books may well prove to be her most important contribution; for their good work seems just begun; the demand for them is continually increasing. The titles of some of them are: "Two Pilgrims to Kashi," "The Prophet and the Leper," "The Wonderful Medicine," "Eight Pearls of Blessing," "Story of the Pink Chaddar," "Turban with a Border of Gold," "The Intercessor," "Widows and the Bible," "The Bag of Treasure." One or more of these were written in the month of vacation that she allowed herself each year of her eighteen years of continuous service.

Influence.

Her personal influence among the missionaries might well be enumerated as her fourth form of service. She became "Auntie" to them all. No wedding festivities were complete without her inimitable fun and frolic Her extreme simplicity of life was a challenge to those younger and stronger. She allowed herself only the bare necessities of life, and

gave away all the rest of her income in such secret and unostentatious ways that only the recipient will ever know.

Her exquisite humility of spirit smoothed away any irritation that her impetuous, impulsive manner might have caused. "She is beloved and honored by rich and poor, young and old. She is our sunshine. Her bright fancies, her quick perceptions, her wise suggestions, are invaluable to all of us in the mission. Life has seemed to me a different thing since God brought her to us," wrote Mrs. Elmslie. The real inspiration, after all, was not in what she did or said, but in what she was. When she read the life of Bishop Gobal, she said: "A humbling book; I feel like a barnyard chicken looking up at an eagle, and chirping, 'I'm a bird, too.'"

Speaking to another missionary, she said: "We are only the housemaids. We open the door, but they come in, and go themselves up to the king."

Conference notes.

In one of her letters to her sister is a delicious description of a "conference" where feeling had run high over some question of policy when she was in the chair:

"The question was brought up again by a strong lady on one side, and then a paper was read by a strong lady on the other, and I proposed that the vote should be taken again, which resulted in a majority of four, I being one of the four. A lady in the minority called out, 'It does not matter what is voted, we will all do just the same as

before,' which was more true than polite. Then there was another lady who got up, time after time, to make the most impracticable propositions; and she got snubbed and sat down and cried. Oh, dear, it does not do to be so thin-skinned! So you see, dear, all did not go *quite* smoothly when I sat in the chair, with the bonnet on my head which you wore at dear Fred's wedding."

* * * * * * *

"It was clear that M. did not admire my way of presiding. I had been voted the thanks of the meeting, but her honesty made me feel more than ever that I had not been efficient. It is a good thing to know the truth.

"Is not this a funny glimpse of life? . . . I doubt myself that there is much use in conferences, except that it is nice that some dear workers should meet and know each other. We had many choice ones."

The dear, sweet-souled old body, and the dear, naughty but very human missionary ladies!

After more than eighteen years of faithful labor, God called his old servant home; so frail and worn, so brave and trusting, still pouring out her remnant of strength ungrudgingly, but oh, so weary and so glad to go!

In the model Christian village, Clarkabad, that has risen to memorialize Clark of the Punjab, where cleanliness and thrift, happy children and happy mothers, schools and churches, take the place of filth and misery, there has been placed a pure white stone in memory of A Lady of England who became A Lady of India.

NOTE. — Miss Tucker went out under the Indian Female Normal Society; and when in 1880 that agency divided, she followed the part which became the Church of England

LILAVATI SINGH, ACTING PRESIDENT OF LUCKNOW COLLEGE.

Zenana Missionary Society. The other section, under undenominational auspices, became known as the Zenana Bible and Medical Mission.

CLARA SWAIN

Pioneer Medical Missionary

A more than ordinary interest attaches to the personality and career of the first woman in all the world sent as a fully equipped medical missionary to minister to women and children in non-Christian lands. In these days it is difficult to realize the fibre of oak and steel that the woman pioneers had to have. Their paths were made hard for them by persecution and misrepresentation, as well as by social ostracism. Mrs. Bainbridge tells the story of how her mother, one of the first women to secure her medical degree, returned after several years' practice to her native town. She called upon her old pastor, who returned her card by a servant, saying that he could not consent to receive a woman who had so demeaned herself. When to the prejudice against women doctors we add that against foreign missions, and to that the disapprobation of "single females" starting out for work in the Orient, we have a triad that would daunt any purpose but the stoutest. Clara Swain came to the Kingdom for just such a time.

Early life.

In her quiet country home in the little village of Castile, N.Y., the young girl grew up "different" from her rosy, giggling, schoolgirl

mates. When other girls were quite content with such stray crumbs of education as they could pick up in the district school, she was ambitious for an education; and got one, too, by the costly process of training and self-sacrifice. When there were no foreign missionary societies to impress missions upon the young, and most people lived in contented ignorance of any big world outside their own country, her alert imagination was fired by the scant records of pioneer missionaries, and she longed to be a missionary. When a woman doctor was *anathema, maranatha*, to every orthodox mind, this quiet country girl decided that she would be a physician. The story of her teaching, her struggles, cannot be told in this brief sketch. Her first help up the medical ladder was given her by a remarkable woman, Dr. Cornelia Greene, who had established a sanitarium at Castile. [It was that Dr. Greene who came to an orphanage in Rochester and asked for the most unpromising and heavily handicapped baby, that no one else wanted for adoption; but "that is another story."] After study with Dr. Greene and invaluable experience in the sanitarium, Miss Swain was finally able to reach her heart's desire, and attend the Woman's Medical College in Philadelphia. She was graduated in 1869; and, as we have already seen, sent out in November of the same year to Bareilly, India, by the newly formed Woman's Foreign

Missionary Society of the Methodist Episcopal Church.

First work.

Her first work was to establish a dispensary and form a medical class of seventeen native girls, most of them Eurasians, who had already been prepared by Dr. and Mrs. Thomas in the hope of just such an opening. For three years she continued her most exacting and thorough instruction of these young women. When they were examined by a Board of three English physicians, thirteen out of the sixteen were certificated to practice. They had been able to have the close personal attention of Dr. Swain, and in the dispensary and orphanage had received a great deal more of practical training in the actual handling of disease than falls to the lot of most medical students. Work pressed upon the new doctor at once, one hundred and eight patients coming to her during the first six weeks after her arrival. Many of these were from the native Christian community.

Private practice.

Quite contrary to the expectations of the missionaries, she very soon began to be called upon to visit the native ladies. Her first case was an interesting one. There was living in Bareilly a Brahman of high standing, a government official, who had adopted advanced ideas of female education. He sent his young son one day to make salaam to the new doctor, with the respectful request that she would visit his wife, who was ill. Dr. Swain's own account of the visit is most vivid:

"We were received very cordially and treated with pawn, or betel, served on large leaves, as it would defile their dishes to be even touched by a Christian; and they requested that we take home the food that we did not eat, as it would be no use to them. After seating us, the gentleman brought his wife and introduced her, telling her to shake hands with us, then offered her a chair and told her to sit in it. I am told that this is very remarkable — that a native seldom pays his wife such respect."

Then follows a full account of the rich garments and ornaments of this poor sick lady. She was dressed in silk, embroidered in gold, with a chuddah of fine, delicate texture of many colors, with a deep gold and silver border. Rings in her ears, hoops of pearls in her nose, gold chains on her neck, ten bracelets on each arm, rings on all her fingers, her ankles, her toes, completed the gorgeous picture.

Soon another gentleman braved ridicule and summoned Dr. Swain to his sick wife. She found the sick woman surrounded by servants on the housetop, a very sanitary and sensible location when contrasted with the stuffy woman's court.

In both cases she was successful; and her first visit was followed by many others. One of the sick women could read, and asked for a Bible in her own language, which she read constantly, and often conversed about it with Dr. Swain.

A letter written about this time by Mrs. Thomas says that Dr. Swain had been called

to the best and wealthiest families, and in no case had she failed to command their respect and confidence. She had lost but three patients; and those, children to whom she was called in the last extremity. In the first year she was called to sixteen different zenanas, prescribed for twelve hundred patients at the dispensary, and made two hundred and fifty visits to the homes of patients.

How the hospital began.

The growing work of the dispensary soon made the need of a hospital evident. The homes of the poor were dark, dirty, utterly unsuited for surgical cases. Dr. Swain's own room was all too small, even for the dispensary. She knew that a suitable hospital building would cost at least ten thousand dollars, but thought half that amount might be raised on the field. While they were corresponding and investigating possible sites for the hospital, they had a marvellous gift. What could be more improbable than that a Mohammedan prince, bitterly opposed to Christianity, should deed to the mission for hospital purposes forty-two acres of land, containing an immense brick house, trees, two fine old wells, and a garden? Yet this improbable thing happened, exactly like a tale from the "Arabian Nights."

The Nawab of Rampore owned this delectable piece of property adjoining the mission; the missionaries cast longing eyes at it, but never dreamed that the Nawab would ever sell it, much

less give it for such a purpose, as he was known to have boasted that no missionary should ever set foot in his city of Rampore. It was a British commissioner who advised them in this dilemma to go straight to the Nawab and present their request in person.

A princely gift.

What follows sounds strange in the everyday annals of missions. Dr. and Mrs. Thomas and Dr. Swain decided to go to Rampore, forty miles distant, and present their request to the prince. When he heard they were coming, he sent relays of horses and a grand state coach with grooms and outriders and an escort of cavalry. They entered the city amid the salaams of bowing inhabitants, and were driven to the house reserved for the guests of royalty, where they feasted on Oriental banquets of great magnificence. That night the prince had his guests driven about the city, but excused himself on the plea that he was specially engaged in his prayers. The next morning the wondering missionaries were admitted to the palace, while royal elephants made obeisance on the right hand and on the left. They entered the "presence," and were seated by the side of royalty. After compliments had been exchanged, the Prime Minister told Mr. Thomas to make his request, which he began in much trepidation to do. He got no farther than to explain the purpose for which they were desirous of securing the estate in Bareilly, belonging to his highness, when the

prince smiled, and said graciously: "Take it, take it. I *give* it to you with much pleasure for such a purpose." The amazed missionaries could only stammer thanks for the princely gift and return home in a daze of bewildered gratitude. Imagine the joy in the mission, as they rehearsed the wondrous tale, and the thanksgiving that went up to the God, who had so graciously answered prayer.

The first woman's hospital.

Thus the site for the first woman's hospital in all India came into the possession of the mission. The grounds had to be enclosed, the roads built, the house repaired and adapted for a residence for the missionaries, and a new building erected for the hospital and dispensary. The dispensary consisted of six rooms, a clinic where patients were received, an operating room, an office, a lecture-room, and two rooms used for bathing. The hospital dormitories, with long verandas, were built of brick, plastered inside and out, and tinted. Hindus, Christians, and Mohammedans had their separate quarters.

At first the hospital patients came slowly, distrustful of so great an innovation. The second year there were fifty patients in the hospital and thousands in the dispensary. Quite a proportion of the hospital patients were high-caste Hindus who were allowed to bring family servants, so that they might not break caste. One woman, when asked why she brought her husband, said that if she came alone her friends

would give her a bad name. These shut-in ladies loved the freedom of the hospital and shaded garden, where they could walk without reproach. "If I walk out at home," said one, "my friends and neighbors think I am very bad."

Home on furlough.

At the end of five years of strenuous labor, Dr. Swain's health broke down, and she was sent home to recuperate. It was four years before her shattered strength was sufficiently built up for her to return to her beloved work. On her return she found everything going on prosperously, and once more devoted herself to the ever expanding active ministries of the hospital.

A summons from royalty.

For the second time this plain American woman was to come in contact with royalty. Not more than a year after her return a native secretary of the Rajah of Khetri (Rajpootani) called on Dr. Swain to know whether she would attend the Rani (wife of the Rajah) if summoned. It seems he had called on several women physicians with the same request, and was to make a report to the Rajah of what he learned of their ability and reputation. In about a month a telegram came, summoning her to be ready to go to Khetri in ten days, when her escort should arrive. She departed in great state with a native Christian teacher, a companion, an English nurse, a cook, and two servants. The journey was picturesque, if a bit slow and fatiguing. There was a camel chariot, two palanquins carried by seventeen men each, riding-horses and ele-

phants, and, for the two native servants, a rath drawn by beautiful white oxen. An escort of one hundred men-servants protected the train of the foreign doctor summoned to the Rani.

A novel position.

When the Rani was much improved under Dr. Swain's skilful treatment, the Rajah proposed to Dr. Swain that she remain as palace physician for the women and children and open a dispensary for the women of the city and surrounding country. At first she did not feel that she could leave her beloved hospital; but, as she prayed and thought, it seemed to her more and more clear that the Lord's hand was in it. Here was an opening to a field not before open to the missionaries, a native state comprising millions of people. These Rajpoots would never call a missionary, never listen to preaching in the bazaars. But here she was in a position to meet leading people, free to go and come, urged to open a dispensary. She decided to remain in the place where God had so strangely led her. Permission was secured to open a school where her companion could teach. She was left perfectly free to teach Christianity and the Bible to the Rani and her little daughter. Here for seventeen years this noble missionary of the cross lived and worked. In and out of the market-place she moved, ministering to the sick. She distributed copies of the Scripture; holy hymns were sung by the women in the palace.

In 1896 she retired from active service and returned to Castile, N.Y., where she still makes her home. During the Jubilee celebration of the founding of Methodist missions in India, 1907–1908, she had the great joy of revisiting the land of her adoption and of noting at Bareilly, and in many other places, the growth of the medical work that she had so successfully pioneered.

ELEANOR CHESNUT

Missionary Martyr

As I write, there lies before me a picture of a young woman with softly flowing garments seated at rest in a large chair. Her head is crowned with a coronet of soft dark hair. Her brow is beautifully calm, and her eager eyes look straight out at you from level brows. The face is full of strength and sweetness—a thoughtful, earnest, purposeful face. The picture is beautiful. She seems about to smile, but a mysterious questioning, unafraid yet sober, is in the firm lips. My eyes fill with sudden tears as I look into Eleanor Chesnut's brave eyes, and think of the precious gift of life she poured out for Christ in far-away China.

There are many shadows in her brief story, but no sadness. She lost father and mother when hardly more than a baby, and knew hard poverty under conditions that made education

seem all but impossible. It was just when her ambitious nature was in danger of becoming bitter from the hard conditions of her life that she heard of Park College as a place where poor boys and girls were given a chance to work for an education. She wrote to the President, Dr. McAffee, telling her circumstances, and was bidden to come on.

College life

That she lived through those years of preparation and college life was due not less to her own resolute bearing of hard work and insufficient food than to the great kindness of the college authorities, who did all that was possible to assist her. It was never easy for her to accept assistance, and she could not learn not to feel hot rebellion at having to accept it.

While in college she became a Christian, and decided, if the way could be opened, to study medicine and go as a missionary. She entered the Woman's Medical College in Chicago, where, during the first year, writes her intimate friend, "She lived in an attic, cooked her own meals, and nearly starved."

After medical college she entered the Training School for Nurses, took the course, then spent a winter in Massachusetts as interne in the Woman's Reformatory, and last, to remedy defects she felt in her knowledge of the Bible, entered the Moody Bible Institute in Chicago.

Becomes a missionary.

Thus splendidly trained, she offered herself to the Presbyterian Board; was accepted in 1893,

and sent the following August to a station in China, near the border of Hu-nan. The shy, sensitive, proud, and rather difficult girl had matured into the broad-hearted woman, with a heart full of tenderness and sympathy, particularly for the unhappy and the unlovable.

She was a little later transferred to Lien-chou, where there was a hospital. Here she worked in loneliness but with unfailing courage. The story is told of her having to perform operations in her bath-room (before the little hospital was built), where, without any skilled helper, she amputated a leg most successfully.

She escaped injury during the Boxer trouble. Writing to a friend, she said, "I don't think we are in any danger, and if we are, we might as well die suddenly in God's work as by some long-drawn-out illness at home." In 1902 she returned home on furlough. Her time was employed in graduate study, missionary addresses, and the raising of a thousand dollars for a chapel in Lien-chou.

She returned the next year to her dear Lien-chou, but only to take another and more mysterious journey. Trouble rose at the mission over some misunderstanding during a religious festival. The mob seized the mission and drove out and murdered the missionaries. Two of them were a young husband and his wife who had reached their new station only the day before.

When the mob brought Dr. Chesnut down to the temple steps to the foot of a large tree, and she sat down upon a mound at the side, waiting her death, a little boy in the crowd had an ugly gash in his head which she noticed. She called him to her, tore off the hem of her dress, and bound up his wound with skilled, kind fingers that did not tremble. Then they struck her and threw her into the river, where she lay as if asleep. After stabbing the poor body, they brought it ashore.

Thus one of the choice spirits of American womanhood laid down her life for the redemption of China. As God lives, her sacrifice shall not be in vain. Other college girls will feel their eyes wet and their hearts hot as they read her story. Out of her life laid down shall spring many lives consecrated to hard service in unlovely places. The whole world will perceive that a box of ointment, very precious, has once more been poured over the feet of the Saviour and filled all the room with its perfume.

QUESTIONS

1. Can you name ten famous missionary physicians and school-teachers?

2. If you went to India, what women physicians would you wish to meet? to Persia? to Turkey? to Siam? to China? to Korea?

3. Make out an itinerary of a journey to visit the great girls' schools of the Orient. Tell why you want to see each one.

4. If you were to establish a training-school for Bible women, where would you put it? Why?

5. Which seems to you more important, the kindergarten or the high school as a missionary agency?

6. What reasons have led to the comparative neglect of the kindergarten as a missionary agency?

7. What will happen to the denomination that emphasizes primary schools to the neglect of schools of higher learning?

8. What is the average annual expense of supporting a village school with native teachers in China? in India? in Korea?

9. How could you invest two hundred dollars in China to the best advantage? in India? in Japan? in Africa?

10. If you had twenty-five dollars to invest in a mission specific, what would be some of your most attractive options?

11. Where are orphanages particularly needed and particularly effective?

12. What is one of the chief values of missions to the lepers?

13. How should you justify philanthropic missions to defective or dependent classes, in view of the pressing needs in other directions? Have they a peculiar value and beauty in heathen countries?

BIBLE READING

Matthew xiii. 33.

(1) The Hidden Leaven.

(2) The Breath of the Lord in the Valley of Dry Bones.

(1) Develop the hidden working of the leaven in the meal, — particle by particle the whole is reached and trans-

formed. Show the silent working of the leaven of Gospel ideals of womanhood, of life, duty, immortality, God, in transforming heathen society.

(2) Picture the valley with countless bones of the slain, — desolate, hopeless; the summoning of the spirit of God to breathe upon these slain; then the coming from the four winds, and the rising of a mighty army. Even so the power of Christ is re-creating the dead wastes of human society, making out of it the army of the living God.

CHAPTER V

THE PRODUCT OF MISSIONARY WORK

1. SHOWN IN THE CHANGING CONDITIONS OF WOMEN'S LIFE IN THE ORIENT.
2. MANIFEST IN THE CHARACTER AND ACHIEVEMENTS OF THE CHRISTIAN WOMEN OF THE ORIENT.

CHAPTER V

THE NEW WOMAN OF THE ORIENT

Part I

In Auburn, N.Y., there is still living an old colored woman, once a slave, on whose head a price of $40,000 was once put, because of her wonderful skill in helping fugitive slaves to escape into Canada. With autocratic authority, absolute fearlessness, and a genius for avoiding detection, she would pilot poor trembling fugitives by the circuitous lines of the underground railway to freedom. The lion's paw.

Sometimes, even when safely across the border into Canada, the terrified slaves still cowered and trembled, afraid to stand forth in the light of day. Then Harriet Tubman's voice and attitude were those of some ancient prophet, as she sternly admonished the captive: "What ye cowin' down dar fur? Git up! — don't ye know yer free! Ye've shaked off de lion's paw! Stand up dar like a man!" Some such great voice has sounded in the hearts of the women of the world; for everywhere under the sun there are evidences that age-long habits of subserviency are loosening, that women are shaking off

the lion's paw of cruel custom and are daring to stand on their feet, "an exceeding great army."

Outline.

In this chapter we shall briefly review some of the signs which point to this worldwide woman's movement, and shall then sketch the careers of a few of the more notable new women of the Orient.

Meaning of the movement.

The solidarity of the world is strikingly shown by the fact that this reaching out of women for fuller freedom and juster opportunities is confined to no race nor country. With the evidences of the movement in Europe and America we cannot deal, but we believe that this and the movement in the Orient have a common source. They spring from the gradual penetration into the common consciousness of certain principles which Christ enunciated and of which the New Testament is full. These principles are (1) the supreme worth of the individual, (2) his direct responsibility to God, (3) the obligation of unselfish service laid on all irrespective of sex, (4) human brotherhood, (5) divine fatherhood.

The Gospel is the most tremendous engine of democracy ever forged. It is destined to break in pieces all castes, privileges, and oppressions. Perhaps the last caste to be destroyed will be that of sex. It is not surprising that, while the main problem of democracy is still undemonstrated, the corollary of women's rights

KINDERGARTEN AT KYOTO, JAPAN.

should remain to be grappled with. The surprising thing is that, not only in countries where there is most light and freedom is the impulse felt, but also in the most backward and despotic, so far as women are concerned. This can be accounted for only on the ground that there is a wider adumbration of the spirit of Christ than we dream. He being lifted up, even as He said, is drawing the whole world unto His own perfect charity, justice, friendliness, democracy, to that redeemed humanity in which there shall be neither male nor female, bond nor free, but only free men and free women, whose lives, like His, are given them not to be ministered unto, but to minister.

Turkish women.

Taking our missionary aeroplane, let us fly swiftly over the lands to see in very truth whether there be signs of promise that the long night of ignorance and helplessness in which women have lain is breaking. Let us look first at the Turkish Empire. For centuries Turkish women have been slaves whose happiness depended upon their ability to please a master who could divorce them at any moment. To keep women in this condition strict laws were made to prevent progress, and to forbid them to attend foreign schools. Then the wealthy women had governesses who taught them European languages and music. Laws were passed which forbade the governesses. A reflection of the ferment which has been going on in these

barred homes of the Turks is seen in Pierre Loti's "Disenchanted." For years these women struggled on; reading, writing, talking with each other. They silently, but mightily, helped on the coming revolution. On good authority it is stated that there were Turkish ladies of the highest social position, who, in order to influence army officers in the cause of liberty, used to receive them in the harem. They knew that the Sultan would wink at this apparent immorality; while any attempt at open promulgation of liberal ideas would be fatal. So these patriotic women sacrificed their reputation on the altar of country.

Part in revolution.

When the constitution was promulgated, the tremendous strides which Turkish women had been making behind the barred windows of the harem were evident. The day that the constitution was proclaimed, women everywhere threw off their veils, and appeared on the streets. One woman actually had her picture published in the Paris papers. When the women saw that this action of theirs was likely to cause a reaction against the constitution on the part of the more conservative men, they resumed the veil. Like true patriots they said, "Never mind the veils; we will wear them, and with them make use of the larger opportunities which the constitution affords."

New activities.

With the new political order, a new world has been opened to women. The freedom of

the press has given them the opportunity to write. There are three magazines for women already published by women in Constantinople. Women's clubs are springing up; and the demand is made for girls' schools. One of the leading surgeons of Constantinople has consented to take women into his hospital to prepare them to be physicians and nurses. Perhaps the most radical request, according to Moslem ideas, is the petition that an art school for women be opened. This Hamid Bey has agreed to do.

A notable leader.

It is a Christian school that has trained the present leader of the women. Halideh Salih is a graduate of the American College for Girls in Constantinople. In a recent article in the *National Geographic Magazine* from which most of the facts here given have been taken, Mary Mills Patrick, the president of the college, speaks of her as follows:

"Halideh Salih has been called once and again the first woman in popularity and influence in the Turkish Empire. Her father was secretary in the Department of the Treasury in the palace of the Sultan; and no small sacrifice was required to enable his daughter to obtain the degree of Bachelor of Arts in a foreign college. She is the only Mohammedan woman in the Turkish Empire who holds this degree. . . . She is writing for all the papers in Constantinople with much success and vigor; she is a president of one of the new women's clubs, and a member of all; she is a member of two men's clubs, of the league of public safety, and a press club; and she has been asked by the Department of Public Instruction

to outline the course of study necessary for the reorganization of schools for girls throughout the Empire. . . . She has also prepared a translation of "Julius Cæsar," a play that the censorship excluded in the past, but which will probably be the first to be given in the new Turkish theatre. She is also writing for foreign papers, and the first money she earned in this way was used toward founding a scholarship for Turkish girls in her Alma Mater."

Nor is it alone in the Turkish Empire that Moslem women are feeling the new spirit. In Moslem Russia two or three years ago, the women addressed a petition to the Czar, asking to be relieved from the intolerable tyranny of their husbands.

An African woman's club.

There seems to be some subtle connection between Christianity and clubs; for no sooner do women come under the influence of the missionaries than they long to form a club of their own. Perhaps the most amusing instance of this "revolt of mother" is found in Portuguese West Africa.

There for several years there has been held an annual congress of mothers, attended by several hundred women. Some of them walk more than a hundred miles to attend it. They have Bible study, talks on home hygiene, on the best ways to bring up babies, and on all the dear, homely topics that women discuss when they get together. It is a most surprising thing that the husbands of these women permit them to leave their homes for such a purpose.

The women of India.

Signs of progress among Indian women began some years ago, and are multiplying very rapidly of late. The first battle was a legal one, to clear away space enough in the tangled jungle of oppression for the women to stand on while they fought for better conditions. In this hard-fought fight missionary women were the leaders, and the arousers of a public sense of shame. It was only after determined agitation that the non-caste women of southern India were allowed to wear any garment above their waist. The bill legalizing the remarriage of widows was even more strenuously resisted; and the bills attacking the hideous evils of marriages consummated between adult men and little children were only passed because of the irrefutable testimony of medical women missionaries. But now a new spirit is in the air. Native opinion is backing the reforms. The number of remarriages of child widows is slowly increasing. Recently in Calcutta, Babu Brojindranath Kanjilal married the widowed daughter of Honorable Justice Ashutosh Mukerji, while society rocked with excitement. The bride was fifteen years old, and had been a widow for five years. Both belonged to Hindu families of the highest caste. Recent legislation has made it a crime to disfigure a widow of sixteen years or under by shaving her head, whether this is done with or without her consent.

In the courts.

Indian girls are showing a new spirit, too. Rukhmabai, a young woman of high caste, successfully resisted through the English courts the attempt of her family to force her to a marriage abhorrent to her, the contract for which had been made in her infancy. She was defeated in the lower courts, and for a time it looked as though this educated girl might be forced to submit to a fate worse than death; but the higher courts sustained the revolutionary doctrine of her right to her own person.

Hospital for women.

Another indication of the dawning respect for womanhood in India is found in a hospital for women and children, open to all classes and creeds, recently given by a native Christian gentleman, Dewan Bahadur N. Subrananyam. The hospital is a memorial to the donor's mother. The same gentleman gave as a tribute to his wife a scholarship to enable Christian young women to qualify themselves as physicians.

Library.

In the city of Mysore is a library and reading room which is closed every day from three to five to men, and open to women. Here a social gathering is held every Saturday afternoon, when papers are read by Indian ladies on social and religious questions.

Papers.

In the recent national congress over one hundred Hindu ladies were in attendance, and several read papers before a large audience of men: "The first time that a caste woman in Madras

School for the Blind in Bombay.

has ever spoken in public." In reporting the meeting *The Madras Statesman* said that the faces of the men were an interesting study; as they seemed to be amused and pleased that their womenfolk could speak so well. The papers read were on "Marriage Expenses," "Raising the Marriageable Age of Girls," "Should English be taught Our Girls?" etc.

Education.

The educated woman in India is still a very rare bird. *The Indian Social Reformer* states that in 1897 only six out of every thousand women are not illiterate. The census shows that of girls from five to fifteen years of age only ninety-three out of ten thousand are under instruction. Since the Christian communities are the only ones where there is anything approaching a general appreciation of education for girls, it comes about quite naturally that the greater number of the new women of India are Christian. The Parsis, it is true, quite generally educate their girls, and a very small number of the high-caste people who belong to the reform element. But these two groups are so small absolutely and relatively that their numbers do not seriously affect the whole. Said *The Hindu*, a prominent non-Christian paper, recently, "While the educated Indian has not yet got beyond the talking stage in the matter of female instruction, the Christian missionary has honeycombed the country with girls' schools."

It is striking to note that the first native lady

Noted Christian women.

to take the degree of M.A. in Bengal, Mrs. C. M. Bose, the first lawyer graduated at Oxford and admitted to practise as a barrister, Miss Cornelia Sorabji, the first Bachelor of Science at Bombay University, Miss Alice Sorabji, the first poet to attract European attention, Miss Toru Dutt, the first novelist to attain distinction, Mrs. Satthianadhan (who was also the first Brahman woman to study medicine), the first great social reformer, Ramabai, the first editor of a woman's magazine, the present Mrs. Satthianadhan, the first woman to take an M.A. in two subjects at Calcutta University, Mrs. Nirmalabala Shome, were all Christian women. This list could be easily made very much longer. These educated Christian women are already becoming a power in the elevation of the women of India. They have established Young Women's Christian Associations, a social settlement for university women at Bombay, "The Association of the Daughters of India," supported by women in North India, "The Union for West India," a lectureship at Madras, besides numerous other organizations.

New home life.

Customs in the homes of India are changing. Formerly no man ate with a woman. The husband always ate first and alone, while his wife stood and served him. No matter how high her rank, the husband was her lord, in whose presence the Indian woman might not sit. In early days a difficulty was found in administering the

Communion, because men could not touch the cup and eat the bread after it had been passed around among women. The missionaries refused to yield the point, and to-day no difficulty is found. Further, in many educated Indian homes the custom of family meals is already beginning.

The women of China.

In no country is the new woman more in evidence than in China. One of the most unexpected results of the Boxer outbreak was the rising of Chinese women to demand greater liberty and wider opportunities. It was at the importunity of missionaries that the matter of foot-binding was first brought before the throne, and the edict against it secured. It had always been defended as a necessity to keep the women from too much gadding. For years not the slightest impression seemed to be made; but to-day ladies of the highest rank are setting the example of unbinding their own feet, and are supporting the anti-foot-binding society.

Still more remarkable, fathers, brothers, and husbands are saying: "Take the bandages from the feet of our women, and the veils from the eyes of their understanding; let them be our companions; let them be fitted to carry out their duties as wives and mothers."

Pray to be men.

Dr. W. A. P. Martin relates that he once saw in a Buddhist temple in China at a festival time two or three thousand women saying prayers to Buddha. When he asked what they were praying for, he was told that they prayed they might

be born into the world as men in their next transmigration, so inferior were they taught to believe themselves, and so hopeless their condition. It would not be so easy now to find young Chinese women engaged in the same edifying occupation, as witness the following.

Girls' club.

In Peking a young woman's club has been formed which boldly proclaims itself as "girls who follow their own will." In a *Gazette for Young Women and Girls*, the following revolutionary ideas are published:

> "Oh, ye 200,000,000 of Chinese, our sisters, listen! In China it is said that man is superior and woman inferior; that man is noble and woman vile; that man should command and woman obey . . . but we are not under the domination of man. The nature of man and woman is the universal sense of heaven. How, then, can one make distinctions, and say that the nature of man is of one sort and that of woman another? . . . The woman who remains in ignorance wrongs not only herself but also her family and her country."

Medicine.

Chinese women are pressing into medical study. Seven of them graduated recently from the medical college of the Presbyterian Board at Canton. The Taotai, or governor of the city, was present and delivered an address in which he said, "May you female students all pluck up your courage."

The first Chinese woman student of medicine in the United States was You Me Kying, daughter of a Chinese pastor. Dr. Hü King Eng, Dr. Marguerite Wong, Dr. Mary Stone, and Dr. Ida

Kahn are other Christian Chinese women trained in this country.

Teachers.

The graduates of the mission colleges are in great demand for teachers in the new schools of Western learning for women, which the viceroys have been commanded to open in every province. Very large salaries, according to Chinese notions, are paid to these young women. Miss Emily Hsu, niece of the famous woman physician, Hü King Eng, was employed recently in two government schools, teaching two hours daily in each. For this she received $140 a month. When one considers that this is the salary of a Chinese pastor for a year, and that government clerks of fine education receive $ 20 a month, one sees the demand for women trained in Western learning, and the premium put upon their services. No wonder the daughters of the highest classes are begging to be admitted to mission schools, where formerly the daughters of coolies had to be hired to come.

Physical culture.

A change in the estimation of the body is coming over Chinese women as well as over women students throughout the Orient. Formerly teachers in mission schools had to force girls to play, to exercise. They were sulky and mortified, it seemed so undignified and unwomanly to use the body freely. Now beautiful calisthenic exercises, dancing, gymnastics, are not only taught in the missions, but required in the government schools.

Home life.

The position of women in Christian households

is, in fact, so much improved that heathen families often try to obtain Christian husbands for their daughters. These Christian homes are such object-lessons that when they are seen presided over by educated women, the neighbors say: "We want such homes. We did not know that it was possible for a woman to become an equal of man. Neither had we dreamed of the possibility of finding pleasure and congenial companionship in association with women." So writes Dr. Osgood of Chee Cheo in the *Missionary Review of the World* of November, 1907. He further shows how the very names given to girls are changing in that city. Instead of "Want-a-boy," "Too-many-girls," "Come-a-boy," "Little trouble," they now use such names as "Little love," "Little joy," "Little precious."

Siamese women.

In Siam an equally marked change in the status of women is observable. For years after missions were established in that country it was almost impossible to get parents to allow their daughters to be educated. The Siamese formerly had a proverb which was in every man's mouth, "Woman is a buffalo; only man is human." Not long ago at the commencement exercises of the Harriet M. House school the Siamese Minister of Education made the address. In course of this he said: "Through the influence of your school and the teaching of the American missionary women, we have thrown that old proverb away, and our govern-

ment is founding schools for the education of girls."

The graduates of this noble school are found throughout the country in private and government schools, and as the greater part of them are Christian, they exercise a wide influence.

Woman's club.

In connection with this school was founded the first woman's club in Siam three years ago. It is a member of the Federation of Women's Clubs in this country. The president of the club is Princess Chert Chome, an earnest Christian. The meetings of the club are held at the home of the princess, a house in the old palace grounds. The club is democratic, but numbers in its membership women of rank and influence. The aim of the club is not religious, unless one takes the broad view that "to unite its members in loyal fellowship" is at heart deeply religious. This club idea is even more startling to the women of Siam, accustomed only to the narrowest relationships, than it is to our own women, and it surely is far from fully acclimated here at home.

Helpful suggestions, programs, and magazines have been exchanged between this club and some of the clubs in America. The help given has been much appreciated. A beautiful photograph of the club has been made by the Presbyterian Board, and the address could doubtless be obtained at the rooms by any who were interested.

A notable woman.

One of the pupils in the Harriet M. House school was brought to this country by the missionaries to complete her education. Since her return to her own country, she has become very influential. She has given to the church some of its sweetest hymns and has recently made a translation of the life of Queen Victoria. This was eagerly read, though formerly the Siamese spoke scornfully of England as a "country ruled by a woman."

Korean women.

The meek little Korean woman, she of the inner apartment, not dignified with a personal name, never educated, jealously secluded, and callously overworked, is coming to her own at last. A symbolic event took place a year ago in the First Methodist Church at Seoul on the occasion of a wedding in high life. The groom was the Minister of Education, the bride the daughter of the governor of Chemulpo. For the first time in the history of Korea the dividing curtain, high and thick, which stretched between the seats occupied by the women and those of the men was down, down its full length. A prince who was present sat beside his wife, chatting and laughing.

Schools.

The Koreans are so eager for schools for their girls that, in spite of their deep poverty, they are paying to have these opened as rapidly as teachers can be properly trained. Many openings are ready where no teacher can be found.

Korean women are already beginning to study

A Mothers' Club in Japan.

medicine in order to relieve the very great sufferings of women and children. Esther Pak, the first woman physician, will be spoken of later.

The new woman of Japan.

The sentimentalist, particularly of the male persuasion, declares that there need be no new women in Japan, as the Japanese woman is altogether charming as she is. If these advocates of the present status could really have lived the life of a Japanese woman, their opinion might change. Some years ago a book was published by Harpers called "The Japanese Bride." It was written by a Japanese clergyman, and although his facts were none of them disputed, so great was the resentment of the Japanese at having the deep and prevailing wrongs against their women exposed, that Mr. Tamura was forced to resign temporarily from his charge. To-day, with clearer ethical vision, and even deeper shame, the Japanese recognize and are mending the evils, and are listening to their own reformers when they tear aside the veil which conceals the greatest weakness in Japanese life and character.

Says Dr. Berry of Kyto, "As a result of the sociological influence of Christianity, great moral reforms in the family have already resulted. In fact, the ethical side of Christianity has impressed the nation more than its supernatural side. Concubinage has been disgraced and forced into privacy and lessened; family life has been ennobled and purified."

A Japanese Frances Willard.

A Japanese Christian woman, Mrs. Yajima, President of the Japanese National Women's Christian Temperance Union, presented to the Imperial Diet for seven successive years a petition asking that men and women might receive the same punishment for social crime. After seven years of effort, the bill was actually passed. One of the large daily newspapers in northern Japan said: "Our forty millions to-day have a higher standard of morality than we have ever known. There is not a boy or girl throughout the empire who has not heard of the one-man, one-woman doctrine. Our ideas of loyalty and obedience are higher than ever before. And when we inquire the cause of this great moral advance, we can find in it nothing else than the religion of Jesus."

Honor shown women?

When the emperor promulgated the constitution in 1889, his wife rode by his side in an open carriage, something contrary to precedent, and giving her a new legal status. The wife of the Mikado, before this, had held no position of her own, but was entirely the creature of his power. While the Mikado has done much to elevate the position of women by his courtesy and respect shown the empress, it gives a shock to Western ideas to learn that he celebrated the twenty-fifth anniversary of his marriage to the empress by adding another concubine to his harem. It is expected that the crown prince will set a better example.

Egyptian Women.

According to a recent number of the *Missionary Review of the World* the Moslem women of Egypt are feeling the new impulse of liberty. Not long ago they held a monster mass meeting of more than four thousand women in the Grand Opera House in Cairo. Ladies of the highest rank were present; among them Princess Aisha, a member of the reigning family of the Khedive, who made a speech. Resolutions were passed demanding freedom from the harem, abolition of the veil, permission to be in the society of men, and the right to be courted. A permanent organization was formed, with branches throughout Egypt. Some of the men are alarmed because European ideas are "invading the sanctity of the harem," and the priests are writing to the papers to prove that the women's demands are contrary to the law of the Koran.

Summing up.

In this rapid survey of the condition of women in non-Christian lands we have touched only a few salient points. A more minute study would afford even greater encouragement, as the evidences of a world movement became clearly evident. Such a movement is at once an opportunity and a challenge. What the women appropriate in the opening years of this new freedom will be wrought into the texture of national life for a century to come. When they ask bread, shall we give them a stone? In their eagerness for fuller life and liberty and learning, shall we allow them to get only the garments of civilization and not its heart?

Part II

Thumb-nail Sketches of Oriental Christians

PANDITA RAMABAI

No list of Christian women of the Orient would be complete without the name of Ramabai, who stands to-day as one of the profound personal forces of the world. Her story is too familiar to need repetition. It is sufficient to recall the greatness of the work she is now carrying on for the women of India. At Mukti she has a village community of seventeen hundred famine waifs, child widows, and rescued women. These diverse elements she has welded into an orderly and beautiful community. Half the day they work, and half the day they study. Life is regulated on lines of the utmost simplicity. Clothing is made, food prepared, cloth woven, farm work and gardening done, all by the girls and women. But it is not the schools, the farms, the dairy, the printing-press, weaving, masonry, oil-making, that distinguish Mukti; it is the religious faith which envelops it like an atmosphere.

Here is a community born and nurtured by faith. Ramabai has gathered these helpless waifs hundreds at a time, acquired the land, dug the wells, built the buildings, in absolute reliance on God's bounty to supply all her need. When hunger threatens the faith-sustained

institution, Ramabai suffers its pinch with the others, but deliverance always comes.

The heart of the community is the great brick church where one may see seventeen hundred women and girls seat themselves in orderly rows on the bare floor. Here Ramabai teaches them out of the Scriptures, and here, when opportunity is given, all unite their voices and their hearts in spoken prayer, like the voice of many waters. Out of Mukti go praying bands, carrying the gospel of God's love to the surrounding villages. In Mukti the voice of prayer never ceases. The entire school is divided into sections so that each secures at least two hours of prayer daily. All night the ministry of intercession goes on by those who, in rotation, take upon themselves this service.

While wrapped in this Eastern atmosphere of devotion, Mukti is an intensely practical place, with a firm grasp on ethical standards, and wonderful power in inspiring to holy and useful lives. Ramabai is herself making a translation of the Bible into the simplest woman's talk, a language that any man or boy would scorn to speak, that she may put the Gospel within reach of the stupidest and most degraded of India's women.

This demonstration of the living power of God at Mukti is stirring thoughtful men throughout India, making them realize the transforming love of Christ. At the Sharada Sadan equally

wonderful, but less spectacular, work is done by Ramabai, in her school for high-caste Hindu widows.

In this school she is giving thorough education to these more gifted girls of the privileged castes of India, which will fit them for service as teachers, and open to them an honorable career instead of the awful emptiness of a widow's life in India. This school touches the influential classes in Indian society, and is one of the influences that is helping to undermine the terrible evil of enforced widowhood.

LILAVATI SINGH

Only less remarkable in force of personality than Ramabai is the gracious Indian lady who died in our own land last year. Lilavati Singh was of the third generation of a Christian family. She came of the fighting Rajputs, inheriting strong mind, will, and heart. She lost her mother in childhood, and was sent to Isabella Thoburn's school. Here her ambition for a college education was wakened; and after heroic struggles to maintain herself by teaching while studying for her degree, she secured her Bachelor's degree. Later, in 1892, she returned to Lucknow as a teacher in the Isabella Thoburn College, sacrificing a salary twice as large to work for $25 monthly, that she might be in distinctively Christian work. It was no easy place for the girl of twenty-three to be the

only Indian teacher on the faculty. This quiet Indian woman had a dignity and charm of personality that won for her the respect of the Eurasian and European pupils in the school, who had been brought up to despise "a native." While still teaching she won her A.M. degree in the University of Allahabad for advanced work in English literature. Through all her brilliant work as a teacher there ran the purpose to win her pupils to a living faith in Christ.

Speaks at Ecumenical

When she visited America in 1900, she made an eloquent plea for the higher education of Indian women at the Ecumenical Missionary Conference in New York. She spoke in Carnegie Hall, and her pure, clear voice enunciating its perfect English was heard to the topmost gallery. So profound was the impression that no one was surprised when ex-President Harrison said that if he had given a million dollars to evangelize India, and this wonderful woman were the only convert, he should feel that his money had been well expended. She said in part:

"It has been said that because the Gospel is to be preached, therefore energy and money and time should not be expended on the higher education. With all that you have done for us in the past, you will never have enough workers for us. The only way to meet the demands of the field is to train us to do the work that your missionaries have done. I have been told that when the officers of your church have the names of candidates presented to them, one of the first questions they

ask is 'What education has she had?' Now, I cannot help thinking that if, with your heredity and environment, you require good education in your laborers, how can we poor heathen do efficient work without the same advantages? I have been with missionaries for a number of years, and I have seen them when their hearts have been breaking. It is not the climate that breaks their hearts; it is not the difference of food and the strange surroundings, but what is breaking the hearts of a great many missionaries has been the failure of character in their converts. From my own experience I want to tell you that failure of character comes oftentimes from ignorance; because we do not know any better we disappoint your missionaries. If you want us to be what you are, and to be what Christ intends us to be, give us the education that you have had, and in time and with God's help and grace we will not disappoint you."

She returned to India with Miss Thoburn, and after her death became associate president, then president elect of the college, bearing the manifold burdens of her new responsibilities with a winning sweetness and humility of spirit, and with a breadth of vision and easy mastery of details that proved her a great woman.

Speaks in Europe.

Miss Singh was sent to represent the Young Women's Christian Associations of India at the conference of college students of the Orient held in Tokio, Japan, in 1907. She probably made a profounder impression of spirituality and intellectual power than any other woman of the conference. She was made chairman of the Woman's Coöperating Committee. In 1908

it was decided that she should come to America for rest and graduate study for two years. On her way, by invitation of the International Committee of the Students' Movement, she stopped in England and the Continent to attend conferences of student volunteers. She spoke with melting and persuasive power on the claims of India upon British students, "not because you conquered India but because God gave her to you." When she reached America Miss Singh had planned to make a number of missionary addresses, raise money for a new dormitory in Lucknow, and then settle down in Cambridge for graduate work in Radcliffe. But this plan was not to be fully carried out. God called His faithful, gifted worker home, and left her unfinished task for other hands. Out of such lives He is building the foundation of saints and prophets on which the temple of regenerated India shall rise.

MRS. AHOK

A Chinese Christian Lady

There was a mandarin in Foochow named Ahok who was very favorably disposed to Christianity and most friendly to the missionaries, but who hesitated for thirty years, for business reasons, before becoming an avowed Christian. He had vast business interests; his partners were unwilling to sacrifice one-seventh

of their gains by giving up Sunday work; and Mr. Ahok felt that a Christian must keep the Sabbath.

Calling on the missionaries.

He attempted to make his wife and mother favorable to Christianity as he was; but these good ladies were devoted to idol worship, and did not believe that Christians were really sincere. "They talked good, but did not live good," they said. They decided to call upon these foreign ladies at unexpected times, and do a little investigating on their own account. So there was great excitement in the missionary quarters, when the servant came running to say that the *tai-tai* (grand ladies) were coming. Slave girls helped them out of their sedan-chairs, and they stayed to luncheon. Later Mrs. Ahok announced that she was coming to spend the vacation with the missionary: "I want to come to see if you live as you talk."

When told that the missionary had only one bed and one room, she said she would bring her own bed and a servant to wait on her. Here she stayed; asked to read translations of all letters written home by the long-suffering missionary; listened to her prayers; and watched her with terrible Chinese thoroughness in her down-sitting and her up-rising, and beset her behind and before.

Conversion of Mr. Ahok.

Soon after Mrs. Ahok returned home, her husband became an out-and-out Christian, closed his stores on Sunday, and opened a

prayer-meeting for his employes. In family worship he prayed with great earnestness that his mother and wife might be led to give up idol worship. "O God Almighty, for Jesus' sake look down upon my mother. She has one hundred idols, and her heart is hard. Make her soft to worship Thee, for she is nearly eighty years old."

Answered prayer.

Not long after this Mrs. Ahok was very sad, because, having no son, she could not rule in her own house, though she had been married twelve years. "Would not your God give a son," she asked. The missionary read her the story of Hannah; they prayed together, Mrs. Ahok for the first time. God gave her a son. She became a Christian; but her difficulty was to confess openly that she was a member of the despised band of Christians. She thought she would rather die. This also she prayed about, and Christ took away her fear, and filled her heart with peace and joy. She delighted to go to the homes of her wealthy friends and tell them of her new-found Saviour.

In 1890 Mr. Ahok was burdened with a desire to visit England or America and impress upon Christian people the need of more missionaries for China. As he could not go away, he urged his wife to go with a missionary returning on furlough to England, and in two days the brave little lady made up her mind to go. She said, "I cannot think why more Chris-

tians do not come to China; it must be because they do not know how our women are dying."

Visits England.

It was a strange and moving sight in England to see this representative of Chinese aristocracy pleading the cause of her people. She spoke through an interpreter one hundred times in ninety days, creating a profound impression wherever she was heard. When she first had the use of a large gas tank explained to her she said: "England is like this gasometer, a big reservoir of Gospel light. Can you not pipe that also to distant places that they may rejoice in the light you have so plentifully in England?"

Life of service.

Her dear husband died during her absence. She has solaced her broken heart by untiring personal ministry to those of her own class, so largely shut off from access to the missionaries. One of her beautiful residences she has given to establish a Christian school for daughters of the mandarins. These would die before they would come to the missionary school where unbound feet are compulsory. They come eagerly to this school, pay all its running expenses, and under the Christian teaching of the missionaries a large number of them become Christians.

Her husband's greatest benefaction was the founding of the Anglo-Chinese college of Foochow by a gift of ten thousand dollars.

The life of this little Chinese lady is a continual benediction and inspiration.

PHŒBE ROWE

Phœbe Rowe was an Eurasian; one of those half-bloods who, some sociologists assure us, are bound to inherit the bad traits of both races. I wonder why it is that we never seem to think that the cruel circumstances and abnormal bringing up of most half-bloods may have far more to do with undesirable traits than inheritance. At any rate there are Phœbe Rowe in India and Booker T. Washington in America, and two such facts are worth bushels of wise articles about the evils of race intermixture.

Phœbe Rowe's father was an English gentleman, her mother an Indian woman. She was one of Miss Thoburn's girls in the Lucknow school; a fine student, an ardent Christian, with the soul of a mystic and the energy of an apostle. In 1874 chiefly through her agency all the boarders in the school became Christian. As she went among the people, talking simply to them from temple steps, in crowded market-places, or under spreading village trees, they listened as if she were an angel.

Evangelizing.

For weeks at a time she itinerated among the people, sleeping in native huts, picking up what they chose to give her to eat. Villages were stirred as they listened to the new doctrine; they tore down the idol temples, and all asked baptism at the hands of the native preacher who accompanied her and her Bible women on these unique evangelistic trips.

Her voice.

Her voice was wonderful for depth and sweetness. "I never expect to hear anything like it this side of heaven," exclaimed one. "The gates of heaven were ajar, and I heard the angels singing," said another. She would often gather the people together by singing some beautiful hymn; and then when they were silent speak to them of her one theme, the love of Jesus. One of the most beautiful of her hymns has been widely sung, beginning:

"I leave it all with Jesus,
For he knows
How beside me
Safe to guide me
Through my foes;
Jesus knows,
Yes, he knows."

HÜ KING ENG

Hü King Eng's grandmother.

Dr. Hü King Eng belongs to the third generation of Christians in a Chinese family notable in the annals of Chinese Christianity. An interesting incident is told regarding her grandmother. It seems that in the early days it was customary to give a new Christian name at baptism. Many of the brethren thought this entirely unnecessary in the case of a woman. Then up rose energetic, fearless Grandmother Hü to inform the brethren that of course the women would have Christian names. All unconscious of the profound truth enunciated, she said, "Woman in Christ has a name; if you

brethren cannot find names for these sisters, I can!" She did. This woman was the mother of three remarkable preachers and the grandmother of a fourth.

When Hü King Eng was born, her parents gave her to the Lord, and promised never to bind her feet. She was probably the first girl, not a slave, in South China to have natural feet. She was educated in the Foochow Girls' School, and later, through the kindness of friends, sent to America for her medical training. She entered the Woman's Medical College of Philadelphia in 1888, and distinguished herself by hard work and good standing.

Training in America.

Midway in her course she was so homesick to see her father who was ill that she took the long journey, and entered once more into the dear familiar life of home. She went into the missionary hospital clinics, and gained much experience that was of value, and a clear knowledge of what special preparation she needed most. She returned to Philadelphia, graduated with honor, took a thorough graduate course as assistant surgeon in the Philadelphia Polyclinic, and in 1895 returned to her home as a medical missionary of the Woman's Foreign Missionary Society of the Methodist Episcopal Church.

Work in China.

Her subsequent career has been one of great success and abounding influence. She is a very skilful surgeon at the head of the Woolston

Memorial Hospital, has performed thousands of operations, has great influence among the Chinese, and by her rare gifts and beautiful spirit of ministry and Christian consecration has been the means of commending the religion whose profession she adorns. She expresses the purpose of her life in these words, "I just 'look up' and 'lend a hand.'"

Conclusion.

To these sketches we could add that of Esther Pak, Chundra Lela, Ida Kahn, Mary Stone, Cornelia Sorabji, Mrs. Satthianadhan, Bamba, the Maharanee, and a dozen others, did space permit.

ILLUSTRATIVE SELECTIONS

The New Woman in China

In the "Girls'-Hall-of-Learning," on the hillside outside of Hongkong, silence at length reigned in both dormitories. In the far dormitory the tiny children who shared it with the older girls, and who had been chattering away more noisily and persistently than Java sparrows, had at last fallen asleep.

The elder girls were still busily conning their lessons; and the head-teacher, whose room opened out of the near dormitory, had gone to rest with a severe headache. Suddenly the silence in the near dormitory was broken by the voice of Fung-Hin quietly propounding the startling and momentous question, "*What do you think would be the best way to reform China?*"

If it had been anything ordinary the teacher would have called out, "You know the rule: no talking after half-past eight!" But this proposition was so interesting that she had not the heart to stop the conversation.

PUNDITA RAMABAI AND HER DAUGHTER.

"I think," said Ts'au Kam, the oldest girl in the room, "that the very first thing should be to destroy all the idols and ancestral tablets out of the land."

"But," replied Fung-Hin, "I do not see that the destroying of the idols and tablets in this way would be of any lasting use. You cannot *compel* people to become Christians, not real Christians at heart. And if you take away their idols by force, they will only put up fresh idols tomorrow. If the *hearts* of the people are not changed, they will be nothing bettered in that way."

"I think," interrupted Sau-K'iu, with the wisdom of twelve years, "I think that the first thing of all to do is to get rid of the Empress Dowager. It is she who troubles the people; she should not be allowed to trouble them any longer."

"It seems to me," said A-hi, "that the simplest thing would be to give the power into the hands of the Reform Party, and see what they can do for the country."

"The next important thing," continued Sau-K'iu, "would be to get back all the territory we have lost; some to Japan, a piece to Germany, a piece to France. China is certainly the most foolish of all the kingdoms! and to think that we belong to this most foolish of kingdoms!" She sighed tragically.

"I am afraid," said Fung-Hin, "that we cannot hope to get back the territory we have lost. That would never be allowed by the great kingdoms. If we could only *vote* for an Emperor as the Americans elect their president."

QUESTIONS

1. What characteristics mark the "New Woman"?

2. Which of these do you find exemplified in these women of the Orient?

3. Which of these women seems to you most remarkable intellectually? spiritually? which most attractive? most courageous?

4. In which countries have women the heaviest handicap to overcome?

5. In which country have women made the most rapid progress during the last ten years?

6. What are the advantages and what the dangers of sending girls from the Orient to America for their education?

7. What influences in modern life are powerfully affecting the status of women in Oriental lands?

8. In which country is the native woman physician most needed, India or China? Why?

9. What distinguishing features in the type of piety manifested by Ramabai's widows at Mukti? How does this differ from that of the Chinese Christians?

10. In what direction may we expect Indian Christian womanhood to be particularly strong? in what weak?

11. Can you see an enrichment that is likely to be brought to our conceptions of Christian truth by these nations?

12. What world-wide organizations are already binding women of all races together?

BIBLE READING

(1) The Sleeping Maiden. Luke viii., 41–42, 49–56.

(2) The Selfish Rich Man. Luke xvi., 19–22.

(1) The one only daughter locked in deathlike sleep — the compelling voice of Jesus, "Maiden rise" — his tenderness, "Give her to eat." At the touch of Christ the young maidenhood of the world rises. How we satisfy their intellectual and spiritual hunger in our mission schools. Jesus the friend of girlhood.

(2) Picture the Christian nations as Dives — rich, self-satisfied, luxurious, the non-Christian asking only for the crumbs that fall from the table. Moody said he was not anxious about what God would do with the

heathen, but what He would do with those who withheld the Gospel. Contrast the privileges of Christian women with those of women in other lands. What we waste on our vanities would give them the bread of education, health, the Gospel of God.

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CHAPTER VI

PROBLEMS AND POLICIES

PROBLEM I. MEETING RESPONSIBILITIES ON THE FIELD

Our resources, in numbers, money, machinery, opportunity.

PROBLEM II. REACHING OUR CONSTITUENCY, BY

1. Setting a standard.
2. Education through Study Class.
   - Literature.
   - Summer Schools.
   - The Sunday-school.
3. Publicity through
   - Daily Press.
   - Conferences.
   - Exhibits.
   - Circulation of Leaflets.
   - Advertising.
4. Business Methods.
5. Prayer.

PROBLEM III. ADJUSTING OUR RELATIONS TO THE DENOMINATIONAL BOARDS

1. A Question of Function.
2. A Question of Finance.
3. A Question of Loyalty.
4. A Question of Organization { Collectors. / Consolidation.

PROBLEM IV. DEVELOPING COÖPERATION AND UNITED ACTION

1. On the Field.
2. In United Study.

organized woman's society in our country; in 1910 there were forty-four. Then the supporters numbered a few hundreds; to-day there are at least two millions. Then the amount contributed was $2000; last year four million dollars was raised. The development on the field has been as remarkable as that at home. Beginning with a single teacher, there are at the opening of the Jubilee year 800 teachers, 140 physicians, 380 evangelists, 79 trained nurses, 5783 Bible women and native helpers. Among the 2100 schools there are 260 boarding and high schools. There are 75 hospitals and 78 dispensaries. In addition to carrying on these large tasks, the women's missionary organizations have built colleges, hospitals, dispensaries, nurses' homes, orphanages, leper asylums, homes for missionaries' children, training schools, and industrial plants. They have set up printing-presses, translated Bibles, tracts, and school-books. They have built boats and founded newspapers. They have published missionary magazines, distributed mite boxes, printed millions of lesson leaflets, study outlines, programs, and booklets. They have maintained offices, state and national organizations, yearly and triennial conventions. They have developed a fine network of unpaid helpers with which to cover the entire country. It is an achievement of which women may well be proud. But it is only a feeble beginning of what they can do and will

Mrs. Satthianadhan, Editor and Author.

do, when the movement is well on its feet. Far better and more wholesome than for us to form mutual admiration societies, glorying in our part, is it to turn our attention to the sober study of the task that lies before us.

Problems.

There are four chief problems which lie before us: (1) Meeting our responsibilities on the field; (2) reaching our constituency; (3) adjusting our relations to the general denominational Boards; (4) developing coöperation and united action.

First: responsibilities on the field.

Too often we have been playing with our responsibilities. We have sent out a scout and failed to support her; we have opened a station and given no buildings and equipment; we have overlapped sometimes, and sometimes we have scattered. But always and everywhere what we have done has been only the pitiful shadow of what we ought to do and could do. What are 140 physicians among a half-billion women? What are 2100 schools to the 250 million children who ought to be in school? We congratulate ourselves on our great work. The glory is all God's, the shame ours. He has taken our scant gifts and multiplied them, but what are they? Let us never think we are meeting the need of the heathen world; we are only touching its edges. If physicians were no more frequent in America than they are in the non-Christian world, we should have but thirty-two all told, male and female, for the entire

United States. Imagine how pleasant it would be to have but one physician able to perform a simple surgical operation in the states of Colorado, Montana, and Wyoming; to have only one available for western New York. For we could average no more than one to 2,500,000 of the population if we were no better supplied than is the non-Christian world. Or take the schools. In India less than ten per cent of the men can read, and of women less than one per cent, taking the country as a whole. In China, likewise, ten per cent is a liberal estimate to put on the number of literate men, and one per cent on the women. When we think of the hundreds of millions in ignorance, and realize how dark a prison ignorance really is, we see that educational missions are only beginning.

Vision of the whole.

What a problem it is to get this vision of the whole before our women, so that they shall undertake not merely a work but *the* work; shall see the whole task and their own definite share in that task. John Mott and Robert Speer have done much to *focus* the attention of the church on this problem. Their phamplets, *The Wonderful Challenge to this Generation of Christians*, Speer, *The World's Evangalization*, Mott, ought to be read, pondered, and inwardly digested by every woman who is trying to further the cause of missions. In these they clearly show that the Protestant Church has (1) the numbers, (2) the money, (3) the machinery,

(4) the moral resources, (5) the opportunity, to carry the Gospel to the entire world within the present generation.

Numbers. In our own country we have one Protestant church-member to every four in the entire population, men, women, and children. This means a Protestant constituency of at least 65,000,000. There are in colleges and universities of the four great Protestant countries 161,000 students. In one generation there will be graduated from these institutions one million two hundred thousand. If only four in a hundred of these were sent into the field, it would be 48,000, all the missionaries necessary.

Money. When we speak of the money which is accumulated in Christian countries, the totals are inconceivably great. In the United States alone more wealth has been piled up since the Civil War than in all the centuries since the birth of Christ in all the world. If the Protestant *communicants* of the world have only their due proportion of this wealth, they have to-day, $66,000,000,000. Of this they gave in 1906 less than one one hundred and seventy-fifth of their income. The wealth in the United States increased from 1890–1900 at the rate of $2,900,000,000 a year. If Protestants added only their numerical proportion to this wealth, and every one knows they added much more, they added in 1906 $725,000,000 to their accumulations.

But some one hastens to remark that, wherever these untold millions may be, they have none of them stuck to her, or her church, or her missionary society. This is doubtless true in some cases, yet the force of the argument is not broken. It is morally certain that Protestants do have their due proportion of these savings-bank deposits, stocks, bonds, mortgages, farms, and business enterprises in which the wealth of the country is invested; they are richer than they were ten years ago. Furthermore, it is often true that the woman who makes this objection has shared in the general increase without realizing it. Fifteen years ago she thought a five-dollar hat good enough; now she pays ten. Then, two pairs of shoes were her stock; now she has pumps and low-cuts and boots and slippers and white for summer. An automobile in her church ten years ago would have excited remark; now there are a dozen. Two-thousand-dollar incomes are now more frequent than half that amount then. Ah, yes! but the terrible cost of living! Part of that cost is an advancing standard of comfort: three bathrooms instead of one, a two-weeks' vacation instead of one, trips and entertainments, clothes, pictures, and pretty things for the house. Insensibly our own demands increase so that we seem no richer for all the change. There is no harm, but great good, in all this, if our giving

keeps pace with the rising standard. Let us face the fact that we are amply able to Christianize the world if we care to; that Christian women have their full share in their own hands, to use if they will.

Tools. We have the tools, the organization, the machinery. We do not need to create agencies. We have 500 societies already in the field. Buildings are built, languages learned, customs already familiar, the Bible translated. What is needed in simple reënforcement, addition, enlargement. It is as if a railroad were all surveyed, graded, track laid, stations built, trains running, business flourishing, credit sound. It does not need to begin at the beginning, in order to enlarge its capacity and to meet its growing business. All the slow, difficult pioneer tasks have been accomplished. It needs to parallel its tracks, double its rolling-stock, build branch lines, enlarge its working force.

Power. We have the moral resources, the educated church membership, the Sunday-school, the open Bible, the spiritual leaders of vision and insight, the ever present, energizing spirit of God, the undefeated purpose of the risen Christ.

Opportunity. We have the opportunity; there are nerves that run under the seas binding all lands together; there are swift ships and far-stretching railways; there are treaties of commerce opening doors to closed lands; there are great race movements urging on whole peoples to desire

our schools, to ask for our physicians, to purchase our Bible, to read our books, to welcome our missionaries. To-day there are vast sections that have been waiting ten years for teachers to be sent them in answer to their urgent plea. If every missionary were multiplied by four, we could not enter the avenues of useful service standing wide open before us. The walls of Jericho are fallen flat; it remains to enter in.

Some such vision of the need, the opportunity, the possibilities, must be placed before our members. And to this must be added a definite conception of our share in the whole. There is inspiration in the definite. How many people are in our particular corners of the field for which we are responsible, and we alone? How does our work meet the need?

Only forty-nine more.

Dr. Howard Agnew tells a story which illustrates this point admirably. It seems that there was a young son of a missionary who heard his father say to the native congregation that if each Christian in that particular city could win fifty, the whole city would be Christianized. Twelve-year-old accepted his share of the responsibility without reservation. Every day at family prayers a boy friend of his, a Hindu, was remembered, and such successful personal work was done that in a few months his friend was baptized. Radiant with happiness the boy watched the baptism, and then said hopefully to his father, "Only forty-nine left for me."

Second: reaching our constituency.

Our second problem is simply the home base of our first. So soon as we attack in earnest the problem of meeting the needs of heathen women and children, we shall be driven to delve into the depths of this second question. We must reach our constituency, or fail in the first undertaking. The women of the Protestant churches of the United States number at least twelve millions. Of these it many be doubted whether we have enlisted in support of foreign missionary work one-fourth. It is not enough to reach a small group of the choice spirits in each church; our business is with all the women of the church. The problem of reaching them will demand our best thought and endeavor for another generation, as it has for the last two. The point is not that we have not tried, but that we have not yet succeeded. Magnificent pioneer work has been done, many obstacles have been removed, many strong agencies developed; it now remains, as in case of the work on the field, to advance.

Setting the standard.

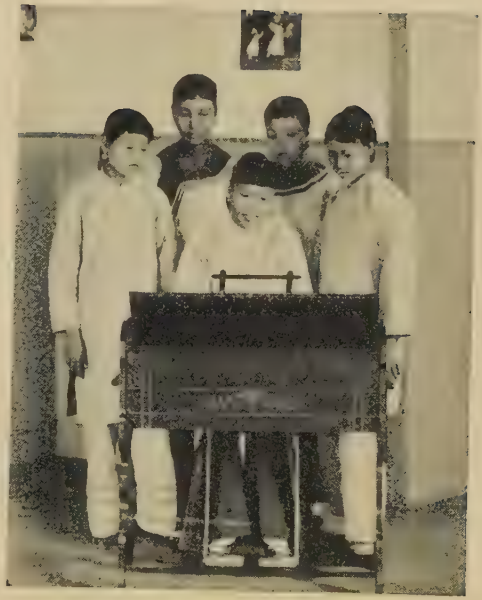
If we are really to reach our constituency, the first requisite is to get the standard clearly set before us. So long as we do not consciously aim for the whole, we shall never reach more than a fraction. The ideal, *every woman member of the church a member of the missionary society*, must be not passively but actively accepted. It is a great gain to the Episcopal women to have incorporated in their auxiliary consti-

tution the idea that every churchwoman, by virtue of her baptism, becomes a member of the missionary society. It is for the individual simply to ratify and act upon a relation which already exists. Such a conception affords vantage ground from which to do aggressive work to make the ideal real. Too often, it is to be feared, we have accepted as part of the universal scheme of things the participation of a small fraction of the women of the church in missionary activities.

A "Standard of Excellence."

In one state organization a "*Standard of Excellence*" was determined upon, and a record kept by the secretary of the number of points attained by each society. The banner society might easily be one of the smaller and weaker, as the standard of excellence was based on business methods and proportionate increases. The following were the points on which credits were given:

1. A fifteen per cent increase in membership.
2. A fifteen per cent increase in gifts.
3. A definite pledge returned to the treasurer before June 15, and paid before the following March 15.
4. Equal quarterly payments before the 15th of March, June, September, and December.
5. Contributions taken in the Sunday-school.
6. Letters from officers promptly answered.
7. Magazine subscriptions equal in number to half the membership of the society.



THE NEW WOMEN OF CHINA.

8. At least one praise service held.
9. Day of prayer observed in February.
10. Two mission-study classes.
11. Prayer calendar in the hands of every member.
12. An average attendance at regular meetings equal to two-thirds of the membership.

Any society which met these twelve requirements was regarded as perfectly satisfactory. It is safe to say that no one society embodied all these varied points of excellence; but the good results of setting such a standard before them was soon apparent. (1) A wholesome rivalry was stimulated and an interest to know whether the local auxiliary were measuring up to its full duty. (2) Better business habits were cultivated in the attempt to score on points 3, 4, and 6. (3) Emphasis was laid on the necessity of the spiritual. (4) The problem of increasing gifts and membership was presented in tangible, concrete form, and so made at once simpler and more pressing. (5) The smaller and weaker societies did not find themselves at a disadvantage in comparison with the stronger societies. In fact, some of the points of excellence were more easily reached by the weak than by the strong societies. In carrying out this plan it was necessary that each society know its rank and be encouraged each year to better its record. Such a policy, lovingly and encouragingly held for years, must raise the

standard. What points could best be included in the standard could only be determined by local conditions. It might be best at first to place a standard less exacting before the members, and then gradually to raise this as more and more societies succeeded in meeting normal requirements. To set the standard high enough to inspire ambition and not so high as to discourage effort is the task of the executive officers.

Education.

Unless (2) our constituency is really educated in missions, very little permanent hold will be gained upon loyalty or resources. The woman who is a bit muddled as to whether "Telugu work" is a new style of embroidery or the name of a book is easily switched off from her missionary allegiance by any chance fad or fakir. Little pellets of information, most of them very dry and very stale, are not a nutritious diet on which to raise missionary workers. Predigested tablets pall on the most avid missionary appetites. Nothing educates like study. Hence, if we are ever to reach our whole constituency, we must magnify (*a*) *the study class*. There ought to be groups of mothers, groups of daughters, Sunday-school classes, societies, all sorts and conditions of organizations really studying missions. The results where this policy has been faithfully tried are little short of amazing. At the schools of missions held in many summer schools throughout the country

last year the question in regard to the results of study of missions was asked. The answers in one school represented twenty states; in all of them were answers from widely separated localities. They were virtually unanimous: "Has doubled the membership of our circle," "has raised our average gift from one dollar to five," "has made our missionary programs more interesting than those at the club," "has resulted in getting missions studied in our woman's club," "has united the women of our church as never before," "resulted in our assuming the support of a missionary," "much more interest," "our women will talk now and not write papers as they did before."

Not that the study class is the only form of education: the lecture, the periodicals, the library, are all parts of the process. There are many churches with a five-thousand-dollar organ and without a five-dollar missionary library. There are others in which the subject of missions is invariably connected with a collection. We must trust God and trust nature. It is profitable to get the facts to the women. When that is done, the connection with the pocket-book is already established. The missionary society was not made for the contribution box, but the contribution box for the missionary society.

Another educational agency is (*b*) *the summer school.* In many states it is now customary to have a week set apart in the local Chautauqua

or summer assembly for the Women's Missionary Societies. In these summer schools methods are discussed, literature circulated, the text-book for the coming year taught, lectures by distinguished speakers given, and innumerable informal conferences held.

It is safe to say that in twenty-five different localities last summer such schools were held, with a registration of from one hundred to five hundred each. The reflex influence upon the societies is already marked. It could be much greater if the local auxiliaries would adopt the definite policy of sending a representative to one of these each year, if possible ; if not, once in two years. In one society a mite-box stands on the president's desk at every meeting, and into this are dropped the offerings that pay the expenses of the delegate. One woman rented a double room for the entire week, and had relays of two from her society in a neighboring town in attendance during the week. Ten women enjoyed the inspiration of the meetings by this kindness, and the society took a new lease of life. Sometimes eight or ten churches combine to send one delegate, who agrees to report to them all on her return. The main thing is to get the policy of annual delegate-sending firmly established.

The Sunday-school.

The most important educational agency to use in reaching the whole constituency is (*c*) *the Sunday-school.* Nine-tenths of the teachers

and many of the superintendents are women. It is our work to see that the Sunday-schools are fully used as training-schools for missions. The mistake in the past has been a too great emphasis on collections and too little on education. We have fished for pennies rather than for people, and according to our faith has it been unto us. The Sunday-school is primarily a place for education. It is our business to see that missions form part of the curriculum. Regular, systematic, frequent, consecutive instruction in missions should be provided, with opportunities to give as the expression of an interest already formed. In one primary class the teacher devoted ten minutes each Sunday during one quarter to the charming object-lessons on Japan, put out by the Young People's Missionary Movement. Her children knew the two little dolls by name, entered into their home life, loved them. When, at the end of this sympathetic study, mite-boxes were given out to be brought in full by Easter to help provide a kindergarten for Japanese children, there were none of the usual fatalities in the way of lost, forgotten, dismembered, or anæmic boxes. The children gave to something they knew and loved.

Importance.

Nothing is more important for the future welfare of missionary work than active efforts now to help in the reorganization of the Sunday-school. A missionary superintendent, sup-

plemental lessons, exercises, reviews, regular contributions are well-marked lines of development. In one progressive school an expert teacher is given a room with blackboard, curio cabinet, and library. Here each Sunday she teaches about twenty-five pupils and their teachers. Each class has three Sundays in succession, then she takes another group. Her lessons are adapted to the age of the classes brought together. In some cases the Sunday-school work is under the care of the general denominational Board, in some under the woman's Board, but in any case the responsibility for seeing that missions are presented and systematically taught will devolve, for the most part, on women. If each woman's missionary society would have a committee on Sunday-school work, much might be accomplished. Correspondence with mission headquarters would bring help in the way of definite plans, supplies, and literature. Even in schools where it seems difficult to do much, a beginning could be made.

Publicity. Closely connected with education is the third requisite, publicity. The Women's Christian Temperance Union has magnified this agency, with the result that there is seldom a daily paper that does not have its corner for Women's Chris tian Temperance Union doings. We have neglected it. There is no well-organized national Press Committee, with its state and county

branches, which has the duty of supplying, not sermons, but facts and news to the press. We have been timid about sowing our leaflets lavishly; and having sown sparingly, we have also reaped sparingly. To be sure, we may not take funds solicited for missions and spend them on publicity, but we may solicit funds for this purpose. Here is Mrs. Belmont investing thousands of dollars to scatter suffrage literature everywhere. There are many missionary Mrs. Belmonts who, for the sake of the sure returns, would invest money in a similar undertaking, if once the need was felt, and the campaign clearly marked out. Here is a great agency, the public Press, ready to our hand, if only we are ready to submit to its laws, that it may serve us.

One of the best forms of publicity is the (*a*) *conference* or *convention*, as developed by the Laymen's Movement. Why not have a lay woman's movement, with its inspirational gatherings, its planned campaign, its definite presentation of the whole task? Another is the (*b*) *missionary exhibit*, or *exposition*. Two such have been held in London, visited by hundreds of thousands, conveying concrete impressions to the eye that can never be forgotten. Los Angeles had one, a few years ago, that united the Christian people of the entire city in its preparation, and drew crowds to walk spell-bound through its carefully reproduced scenes of Ori-

ental life, studying its illuminating charts and exhibits. Why could not such an exposition be assembled, a permanent corps of attendants trained, and the whole moved from city to city?

Circulation of literature.

Perhaps the most important form of publicity is (*c*) *the circulation of the literature* printed by the missionary societies. The women's Boards have been pioneers in the printing of attractive leaflet literature. Their little stories and poems, brief biographies, historical series on separate lands and missions, are admirable examples of good printing and clever illustration. In the circulation of this printed matter, so carefully prepared, so convincingly put, there is still much to be desired. Two theories contend for mastery: one that the literature should be a source of profit; the other that it should be used as propaganda, even at an expense. There is something to be said on both sides. It would be a questionable use of missionary funds, and a serious blunder in policy, to take any considerable proportion of them for printing expenses. On the other hand, these leaflets are seedcorn, and should be scattered broadcast if an abundant harvest is expected. Several policies are already being tried to meet this situation.

1. *Circulation of pamphlet libraries.* — An attractive group of leaflets on a given field or topic is placed together in a box or stout envelope. These are sent to a number of women in succession. Each one checks off her name from

New Fashions for the Congo.

the list, which is at last returned to the one responsible for the group. Or still simpler, a circulating library of pamphlets in pretty boxes is given out at Sunday-school, and charged to the individual borrower, as books are. In one state a single secretary has made hundreds of these pamphlet collections and circulated them among thousands of women.

2. *Distribution.* — In some churches a leaflet is given to each member on missionary Sundays with the request that it be passed on. The expense of this is slight, as some of the most effective leaflets are free, and others sell for a cent or two. The cost of this frequent distribution of leaflets is covered by a free-will offering. Each state organization should devise some method of financing and organizing the wide distribution of literature. A special fund may be created and special gifts solicited.

3. *Advertising.* — Often the most attractive leaflets may be unread because not properly advertised. In one church a bulletin board hangs over the stand on which leaflets are placed for free distribution. A question on the bulletin board directs attention to the leaflets. "Do you know who the first Chinese woman physician is? This will tell you," might lead people to pick up the folder telling all about Hü King Eng. A question may be printed on the order of service, whose answer is to be found in a leaflet distributed through the pews.

System. The fourth requisite is a business one. Patiently, persistently, with business attention to detail, we must address ourselves to winning our constituency. The once-a-year collection, the notice from the pulpit that "all the ladies are cordially invited" must give way to systematic canvass at least twice a year, the census of the whole membership and the definite knowledge of difficulties. If a church is one-third composed of teachers and business women, and the Woman's Missionary Society continues to hold all its meetings at three in the afternoon, it will continue to be a very small group of mothers in Israel. To know the field as a drummer knows his territory, to go after the uninterested with all the skilled tactics of those who sell breakfast food, to practise democracy, to hold to the open mind, and to keep everlastingly at it, these are the business secrets of reaching our whole constituency.

Prayer. The fifth requisite is spiritual, and without it all the others will be in vain. Missions began in prayer, are sustained in prayer, and will spread only as those who love them unite in a fellowship of hearts to advance upon their knees. Believing, intercessory, fervent, loving, undiscouraged, and unselfish prayer will win the whole church to sympathy with the great purpose of the Master.

One of the problems of the next ten years bids fair to be the adjusting of the relationship

Third: Adjusting our relations to the general denominational Boards.

which exists between the general denominational Boards and the women. While in general these relations have been of the most amicable nature, at times there has been some slight tension. In the beginning the idea of all the women's societies was frankly auxiliary and supplemental. They were to be "gleaners" or "helping hands in the great field." Their function was to provide an outfit for the missionaries, pay the salaries of unmarried females, or merely to act as collecting agents in the parish for the Board which should spend the money. The exigencies of the situation have led to wide departures from this earlier ideal. The women's Boards have at the solicitation of the general denominational Boards supported stations, built buildings, opened new work, paid for real estate, in fact, done about all that any Board could do in the way of diversified activities. From the beginning the Methodist women have been frankly independent of, though closely associated with, the general Board.

Questions.

With the very great expansion of women's work for women has come questioning of the organic relations which these organizations sustain to the general Boards. Their rapid progress has amazed, and sometimes raised the questions: Are these gleaners to become reapers? Have these large sums been collected at the expense of the general missionary funds, so that Peter has been robbed to pay Paulina? Is the

loyalty of women weakened to the church, and a new loyalty to women's work substituted? Would it not be better to have one great organization of the entire church, to which both men and women contributed? These are questions which are bound to be asked, and which we must consider squarely and on their merits. Let us take them up in order.

1. *Are the gleaners likely to become reapers?* There is very little evidence of any such alarming tendency. The larger sums collected seem rather the results of larger fields, larger crops, and fatter purses on the part of the women. It is still true in the vast majority of societies that funds are raised on the two-cents-a-week plan. The first legacy of the American Board was given by a woman, and it still remains true that a large proportion of the legacies in all the Boards come from women. Furthermore the work done by the women's societies has remained strictly departmental, a work for women and girls; and hence less in danger of superseding the large general work in the affections of the contributors.

2. *Have these large sums been collected at the expense of the general missionary treasuries?* Here the testimony is clear and unimpeachable. They have not. The whole question was investigated by the secretaries of the American Board at a time when the prejudices against women's work were much keener and more easily roused than now. We cannot do better

than to quote the findings of the committee. They show that in 1867 (before the organization of the Woman's Board) the income of the American Board was $438,000. At that time the contributions of Presbyterians as well as those of Congregationalists were collected through the American Board, and amounted to one-third of the total. Within a few years this contribution was withdrawn because of the organization of the Presbyterian Board. From 1874–1877 were three years of panic. Meanwhile had occurred the Chicago and Boston fires, great conflagrations wiping out much of the church property in two of the chief centres of Congregationalism. Yet in the very worst year of the panic, 1876, the receipts were $465,000. Now in 1867 the amount contributed by Congregationalists was about $300,000 (the rest by Presbyterians). In 1876 the women contributed $100,000 of the $165,000 increase; leaving a gain from the churches at large of $60,000. This period for the causes mentioned is the most unfavorable which could have been chosen; yet it sustains the point.

The statement of the secretary continues: "In regard to the expediency of the organization of the woman's Board, I would say, the question was maturely considered before public steps were taken. Our committee, as you know, are very conservative. They were satisfied it was best for the ladies to try the experiment. We

are all perfectly satisfied that the move was wise. The arguments for this new departure are much stronger now (1876) than they were then.

"*a*. The income of the Board is materially increased. . . . The gain on the whole (meaning to the general treasury) I am satisfied is three-fourths of all the woman's Board receives. It is so in the East; it is so in the West.

"*b*. More important is the fact that the missionary interest developed among the female members of the churches is much increased. . . .

"*c*. The woman's Board is doing an exceedingly valuable work in the line of interesting children in missions. . . . The fruit of the effort will appear more and more in the future.

"*d*. As to the increase of expense I doubt whether this is so. The ladies manage their operations with marked economy."

A similar investigation was undertaken in the Baptist denomination, and a report made by President Faunce of Brown University in even stronger terms. The truth seems to be that the lines of collection are not parallel but diverse. The women simply tapped a new vein of contributions that would not and could not be reached by the methods of the general Boards. To revert to the figure of the gleaner: after the great reapers had gone over the field there were bound to be corners unreached and chance sheaves fallen where modern Ruths could find handfuls of purpose.

3. *Is the loyalty of women to the mission work of the church weakened and a new loyalty to the Woman's Board set up?* No doubt there is a possibility of just this happening. We love what we give to. In a church where the pastor does not love missions, does not preach missionary sermons, hold missionary prayer meetings, urge the taking of the missionary magazines, perhaps the women may not have that burning devotion to the denominational society that they ought to have. If the only window open to the big world is the woman's window, they naturally look through that. So it may be safely said that where this occurs, it is the fault of years of neglect on the part of pastors. To the credit of women's loyalty be it said, that often when there is a lukewarm pastor they prod him on to the annual offering, and do more than their share of the giving. I know one little country church, which is by no means singular, where one woman has given $25 out of the $26 in the annual offering, and in addition is one of the little band of women who yearly send their offering of two cents a week to the Woman's Board. On the other hand, instances are not wanting where the pastor has wished to take the amount painfully collected in littles by the women, and to send it as the church's contribution, without one cent of additional money or any work by the men. Wherever there is missionary preaching, missionary education in regard

to the general work of the denomination, the women will be found taking their full share. The legacy account in all the Boards is sufficient proof of feminine loyalty.

4. *Would it not be better to have one great organization of the entire church to which both men and women contributed?* This is the question that is most agitated to-day. Some of the brethren say: "Let the women collect, they are such splendid collectors. We will spend it far more wisely than they can." Others say, "Let us all work together, have men and women on the Board, men and women in the work."

Collectors. The first plan will commend itself to few women. The opportunity for self-expression and the development that comes through responsibility are as necessary to women as to men. It is not the united wisdom of the men of the church which would be available for this sacred office of direction, but simply that of some individual secretary or secretaries. The modern educated woman has ideas not only on the way to collect money but on the way to spend it, and the purposes for which it should be spent.

Absorption. The second plan is very attractive. It looks ideal to have one tremendous organization with men and women working side by side. Perhaps the day will come in the growth of the kingdom when this can be, but let us look at all sides of the argument before hastening out of organizations which have been so blessed of God.

The Ladies' Aid Society of Erromanga.

In the first place, are men ready for it? Are they emancipated from the caste of sex so that they can work easily with women, unless they be head and women clearly subordinate? Certain facts seem to indicate that in spite of the rapid strides undoubtedly made in this direction we have still a long stretch of unexplored country to be traversed before the perfect democracy of Jesus is reached. When the Religious Education Association was formed, for example, although for years almost the only really scientific work in the Sunday school had been done by women in the primary department, no woman was asked to speak, and none was among the body of officers and backers of the movement. To have two or three women on a Board who are assigned to unimportant committees would hardly be satisfactory to the women. But in the present state of civilization could we look for much more? Objection one.

Again, would the plan of consolidation work well for the interests of the work? For years the general Boards tried the lump method in gathering their funds; but all of them are supplementing that method to-day. When people were asked to give to some great, intangible far-away thing labelled Foreign Missions, the sense of responsibility was feeble, and the response feeble. To-day we have the "living link" by which a church agrees to become responsible to send one, the "missionary pastor," by which a Objection two.

church supports not only its home pastor but also its pastor on the field, the "substitute" idea, by which a man keeps his substitute working on the other side of the world while he sleeps. There are "station plans" and "specifics" innumerable. The result is dollars for dimes. The Word had to tabernacle among us that we might touch Him; so do causes. Now if we were to give up that intimate, near appeal made by work for women and homes and little children upon the women of the church, would the cause gain or lose? The experience of denominations which have tried consolidation of causes has not been particularly successful. Take cases where domestic and foreign missions are handled by one organization, and compare the per capita gifts with those where separate appeals on the merits of the case are made. Again, suppose that the same plan were tried in other lines. Would it be a gain to combine the Young Women's Christian Association and the Young Men's Christian Association in one vast organization which should jointly collect? Is it not true that in the startling diversity of human interests we must allow causes to make their appeal, and select their supporters by some inner law of affinity? Neither are they rivals. Each supports and furthers the other. Philanthropies depend on the cultivation of the spirit of philanthropy, and each helps to enrich the soil from which good deeds spring. So long as our national bill

for chewing gum exceeds our gifts to foreign missions, and our ostrich feather and candy outputs could float the missionary benevolences like skiffs on a river, we need not fear impoverishing the churches by too much importunity.

Objection three.

Again, is there not a distinctive place for this distinctive work? There is always a danger that in the pressing demands of the wider work the women's interests might be overlooked, unless there were organizations specifically formed to care for them. It is only natural and right that the work of establishing churches, training ministers, educating the future leaders, should absorb the energies of men. The constant pressure for funds is so great, the opportunities for reaching the men of the non-Christian community so striking, that it is little wonder if, in the multiplicity of demands, the work for women and children should not be pressed. Men have seen this need of distinctive women's work clearly and have urged it persistently. One missionary now on the field said recently: "Never give up your separate women's organizations; the work for women is sure to suffer if you do. It needs some one continually pushing on that one point."

Objection four.

Once more, is there not a distinctive contribution that the women's organizations may make? We are not like men, but diverse. There is a feminine viewpoint which, to be sure, is only partial, but it is different. Certain methods are

tried out, certain experiments made that would not appeal to men, but do to women. Cannot we coöperate all the better in joint undertakings, for having the separate work which each does better alone? Have women no contribution to add to missionary wisdom?

The solution.

The way out from the slight tension which has been traceable during the last few years is not to say: "These women are doing too well, they are raising four million dollars a year, let us absorb them"; but rather, "If the women can do as well with the little left-overs of contribution, let us see what can be done with the men." As one of the delegates wittily put it in the Layman's Conference at Omaha: "Go to thy aunt, thou sluggard, consider her ways and be wise." The Laymen's Movement is the real answer to the question. Organize, inspire, inform, the men of the church. Bring to bear their splendid, solid, thorough, businesslike study of the whole situation, and such methods will be devised, such systems installed, such enthusiasm roused, that in the thunderous answer of the men to the appeal our little feminine treble will rejoice to find itself submerged. Or to change the figure, when the main lead is uncovered, the brethren will be too busy with their pickaxes mining the glittering veins of gold to grudge women their nuggets picked off the surface.

Some principles.

Let us get down to some principles in the matter. It is good for women to give; their

husbands cannot do it for them. It is good for men to give, their wives cannot do it for them. Each has certain interests separate from the other. Both have certain interests together. It is a woman's task to see that the poor, down-trodden, backward women of the non-Christian world have a chance. Let us take care of the kindergartens, orphanages, asylums, and schools that appeal most to us; let us touch the home side of life, believing that in so doing we are aiding the whole great enterprise to which as men and women we are committed.

Fourth: Developing coöperation and united action.

The missionary undertaking cannot escape the spirit of combination which is in the air, which is one of the characteristic tempers of the new century. In no respect has the reflex influence of foreign missions been more wholesome upon the home churches than in the steady pressure toward unity which it has exerted. In the presence of a united heathenism our differences seem so petty and the perpetuating of them in the adopted country so impossible that fences begin to come down. In this respect the converts see with clearer vision than we. With no historic associations to endear and make them venerable, our divergencies appear to them at their true value, incidental. Our essential unity is to them the one clear, vital fact.

Forms of coöperation.

Already, on the field, Boards are coöperating to establish union colleges, hospitals, schools, and printing presses. In Western China con-

verts removing from one city to another find their church letter received freely in any denomination. In our women's work we need to inaugurate a policy of federation, consultation, consolidation, a policy of mapping out the work as a single campaign conducted by different divisions of the same army. We already have a triennial conference of women's Boards, organized to lay great, statesmanlike plans for world-wide women's work.

United study beginnings.

The women's Boards were the pioneers in the preparation of text-books for the interdenominational study of missions. It was in 1900, at the Ecumenical Conference in New York City, that the plan was broached of issuing a common course of missionary lessons to be used by all the women's societies, of whatever name. As a result of the interest manifested and the discussion evoked, a committee was appointed consisting of one representative each from five different denominations, which was instructed to prepare a course for the united study of missions on the part of the women's societies. The committee decided to publish first an introductory study on the history of Christian missions prior to the beginning of the modern missionary movement of the nineteenth century. The committee, as is often the case, had been given wide powers but no funds. They proceeded to take up a collection of fifty dollars, and armed with this, to seek a publisher. In Mac-

millan was found one with sufficient faith to get out an edition of five thousand. Within six weeks the five thousand were exhausted and the presses kept humming to supply the demand. That first year nearly fifty thousand copies were sold, scattered throughout the entire country in many denominations. The books were used by a much larger number than the sales would indicate, as often one copy served as the text-book for an entire circle.

Subsequent history.

The success of the first year showed that a real demand existed for a broader study of missions than had been possible up to that time. Each year since a volume has been published. For the first book Louise Manning Hodgkins, the author, had chosen the Latin title "Via Christi." Succeeding writers, not to be outdone, chose Latin names. Caroline Atwater Mason wrote "Lux Christi, an Outline Study of India"; Arthur H. Smith, "Rex Christus, an Outline Study of China"; William Elliot Griffis, "Dux Christus, an Outline Study of Japan"; Ellen C. Parsons, "Christus Liberator, an Outline Study of Africa"; Helen B. Montgomery, "Christus Redemptor, an Outline Study of the Island World of the Pacific"; Anna R. B. Lindsay, "Gloria Christi, an Outline Study of Missions and Social Progress." This formed the famous Christus series. The Latin titles were not without their objections. One good sister plaintively wrote that her circle would be glad to take up

the study, but could not because none of them read Latin. Another wrote in for "Christus Radiator." The last two volumes of the series have had English titles: "The Nearer and Farther East," by Dr. S. M. Zwemer and Dr. Arthur J. Brown, and "The Gospel in Latin Lands," by Dr. and Mrs. Francis E. Clark.

Good accomplished.

It is not easy to exaggerate the good accomplished by this campaign of united study. (1) It has brought the Boards together and made their leaders acquainted. (2) It has led to the formation of summer schools for the study of missions. (3) It has changed the character of the programs in thousands of missionary meetings. (4) It has given hundreds of thousands their first glimpse of the missionary undertaking as a whole. (5) It has immensely broadened the sympathies and enlarged the prayers of missionary workers. (6) It has served as the inspiration of similar undertakings which are accomplishing great good.

The future.

The Committee for United Study enters on its second decade with fully matured plans for a great campaign of missionary education. The present volume closes the first cycle of ten years, with a record of more than a half-million sales — and a constantly increasing constituency. Some of the societies have feared lest this indefatigable committee exhaust the topics for possible missionary books. "We have taken

A Woman's Missionary Society in China.

all the countries, what more is there to study," they say. It will be a comfort to all such timid sisters to know that the committee is already overcrowded with interesting topics pushing and jostling to get in on the second decade's work. Writers are engaged and plans virtually complete for several years in advance.

In conclusion.

In these six lessons we have tried to get a bird's-eye view of the woman's movement in missions, a great league of pity and sisterhood of service. As we have studied its steady growth in resources and in ministry, has a vision come to us of the river which Ezekiel saw flowing out from the sanctuary: first a trickle of the bright drops, then a streamlet, then waters to the ankles, to the knees, waters to swim in that could not be passed over, a river gladdening wherever it flowed? If we are to realize the vision, we need two convictions burned into our souls, the world's need of Christ and the life-giving power of the Divine Redeemer. If our sense of the first has grown weak, the sorrowful story of woman without the Gospel may awaken it. If we doubt the power of Christ to cast down and to destroy evil, to build up and recreate and make all things new, the story of the miracles wrought at the hands of our missionaries may restore the vision. "And everything shall live whither the river cometh."

First things first.

So many voices are calling us, so many goods demand our allegiance, that we are in danger of

forgetting the best. To seek first to bring Christ's Kingdom on the earth, to respond to the need that is sorest, to go out into the desert for that loved and bewildered sheep that the shepherd has missed from the fold, to share all of privilege with the unprivileged and happiness with the unhappy, to lay down life, if need be, in the way of the Christ, to see the possibility of one redeemed earth, undivided, unvexed, unperplexed, resting in the light of the glorious Gospel of the blessed God, this is the mission of the women's missionary movement.

Our Jubilee.

This year of study marks the Jubilee year of women's work for foreign missions. It is fitting that such an anniversary should not pass unmarked. Hospitals, schools, orphanages, dormitories should rise to mark the year. A great thank offering might well be brought up. A woman's conference might be held in New York City, in which should be gathered up the loyalty, the enthusiasm, the purpose, of women in this greatest of all ideal undertakings. Imagine the exhibits of work, the objects from the Orient, the gathering of women from all lands, the inspiring speaking, the crowning day when the women of America from the churches of a United Protestantism should bring their offerings to pour them as the gift of the Year of Jubilee at the feet of the King. "We can do it, if we will;" "We can do it, and we will."

QUESTIONS

1. Where are your denominational missions on the foreign field located?

2. For what numbers is your denominational Board responsible? How great a proportion of the field is the responsibility of the Woman's Board?

3. What proportion does your missionary plant bear to the needs of the field?

4. What is your denominational share of the non-Christian populations? What per capita responsibility does this make?

5. How many female members of your denomination? of your individual church?

6. What is their per capita gift, nationally, locally?

7. From what proportion of your membership does this gift come?

8. How does your denominational per capita gift compare with that of others as respects the general offering? as respects the women's offering?

9. What denomination has the highest per capita gift in the country? How was this high average secured? How does this denomination compare in wealth with other denominations?

10. What missionary publications in your denomination? What women's publications? How many taken in your church?

11. What plans have you found most efficacious in enlarging the circulation of missionary periodicals?

12. What reasons do you assign as the cause of the small circulation (comparatively)?

13. In what way is the Sunday school linked with missions in your denomination?

14. Has your society adopted a definite policy of missionary giving and education?

15. Is this policy adopted by vote of the society each year?

BIBLE READING

Working and Fighting, Nehemiah iii, iv.

Each individual had a definite part. Chap. iii.

The enemy scoffed and mocked. Chap. iv. 2–3.

Success comes through coöperative industry. Chap. iv. 6.

Opposition is overcome by prayer. Chap. iv. 9.

Burdened people, one-handed people had to do the work: one hand building, one hand holding the spear. Chap. iv. 15–18.

Long, weary, continuous labor. Chap. iv. 21–23.

A wonderful picture of missionary labors can be developed from these chapters. Each point might be assigned to a member.

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	Names of Organizations	Date of Organization	Amount received during First Year of Organization	Amount received during 1909	Auxiliaries First Year	Auxiliaries 1909	Missionaries First Year	Total Missionaries 1909	Teachers	Physicians	Evangelists and Zenana Workers	Trained Nurses	Bible Women and Native Workers	Total Schools 1909	Village Schools	Boarding and High Schools	Colleges	Kindergartens	Dispensaries	Hospitals	Orphanages	Magazines Published	Pages of Literature Published	Members Contributing
1	Woman's Baptist Foreign Missionary Society	1873	$9,172	$117,094	171	2,388	6	85	54	4		7	143	666	600	46		20	7	3	2	1		50,000
2	Woman's Baptist Foreign Missionary Society of the West	1873	4,244	67,806	255	5,000*	2	59	45	3	9	2	120	446	357	28		1	2	2			1,310,600	50,000*
3	Woman's Missionary Auxiliary to the Southern Baptist Convention	1888	18,716	96,641	1,520	9,150	30	138	18	3	13	4	44	27		22		1	1	2		1	5,716,800	
4	United Baptist Women's Missionary Union of the Maritime Provinces (Canada)	1870	1,827	20,000	48	317	2	16	5	1	9	2	18	21	19	2				1		1	174,800	7,663
5	Woman's Baptist Foreign Missionary Society of Eastern Ontario and Quebec	1876	434	2,344	7	84		3	18		2	1	14	5	3	2			1	1		1	931,200	
6	Free Baptist Woman's Missionary Society	1873	538	12,866			1	6	3	1	2		9	17	16			1	1	1		1		
7	Woman's Board of Missions (Cong.)	1868	5,033	174,626	205 3d year	2,300	7	125	90	6		5	225	348	300	31	2	15	4	3		2	6,661,101	40,000
8	Woman's Board of the Interior (Cong.)	1868	4,096	106,061	70	2,466	6	80	56	2	13	1	350	98	68	21	3	3	2	2	4	3	2,219,400	63,630
9	Canada, Congregational Woman's Board of Missions	1886	547	4,015	15	60		3	2			1	2	4	4					1		1		1,400
10	Christian Woman's Board of Missions	1874	770	381,854	90	545		76	50	4	73	4	185											
11	Woman's Auxiliary (Protestant Episcopal)	1871	20,000	127,415	248	3,335		65*																45,000*
12	Woman's Auxiliary (Church of England, Canada)	1886	12,382	66,147	6	23	1	33	4		10	4	51	2	1			1		3		1	600	
13	Woman's Foreign Missionary Society of the Reformed Episcopal Church	1889		6,327				4	5	1	4		3						1	1	1			
14	Woman's Missionary Society Evangelical Association	1884	1,806	25,810	20			6	5		5	1										2	10,000	8,720
15	Woman's Foreign Missionary Society (Friends)	1887	13,819	51,929	310	715	17	102	58	6	13	6	17	42	32	10			3	2	2	1	102,420	5,755
16	Woman's Missionary Society of the Evangelical Lutheran Church	1879	2,070	62,874	150	1,048		14	11	3		1	15	27	23	4			3	2	1	2	600,000	40,000
17	Woman's Missionary Society of the Methodist Church, Canada	1881	2,916	118,917	20	1,655	1	94	37	3	39	15	80	33	8	10		11	1	1	3	2	3,752,966	49,699
18	Woman's Foreign Missionary Society of the Free Methodist Church	1894	2,006	39,439		604		89*														1	75,000	9,359
19	Woman's Board of Foreign Missions Methodist Episcopal Church, South	1878	4,104	259,178	150	4,201	3	92	83	3	4	2	123	107	77	26		4	2	2		2	15,413,000	
20	Woman's Foreign Missionary Society of the Methodist Episcopal Church	1869	4,546	695,961		7,306	2	312	180	30	86	12	3,675	834	717	88	5	24	21	20	11	9	5,848,000	199,846
21	Woman's Foreign Missionary Society of the Methodist Protestant Church	1879	316	15,000		300	1	7	5		2		30	5	1	1		3				1	720,000	7,500*
22	Woman's Home and Foreign Missionary Society of the Wesleyan Methodist Church	1903		4,000		20		4	1	1	2													
23	Woman's Parent Mite Missionary Society of the African Methodist Episcopal Church	1874	150	12,101		1,165	2	23	12	2	2	3	6	4		2		2					223,644	64,000
24	Woman's Foreign Missionary Society of the Presbyterian Church, Canada	1876	1,000	70,955	18	812	2	76	39	5	30	6	40	28	14	14			5	4	2	1	3,312,000*	28,289
25	Woman's Foreign Missionary Society of the Presbyterian Church, Canada, East	1876		23,618	1	333				2			43									1	1,926,000	8,786*
26	Woman's Foreign Missionary Societies of the Presbyterian Church, U.S.A.	1870	12,991	460,730	100	10,869	24	568		39			680	350					18	18	2	2	3,500,000*	90,000*
27	Woman's Board of Foreign Missions of the Reformed Church in America	1875	2,891	67,039	19	450		75	65	7		3	187	145	131	14			1	2	1	1	1,637,000	
28	Woman's General Missionary Society of the United Presbyterian Church of N. America	1883	7,546	60,587	335	1,317		71		7		5		7					3	3		2	4,459,400	36,033
29	Woman's Home and Foreign Missionary Society of the United Evangelical Church	1884	1,219	15,654	45	320		20	2	1	8	1	15	5	4	1						2	3,478,584	
30	Woman's Home and Foreign Missionary Society of the Advent Christian Church	1897	300	9,195		155	3	30	30		5			14	12			14		2	2	1	283,100	4,000
31	Woman's Missionary Conference of the United Synod	1881	9	10,013	5	142		2									1	1					24,000	2,516
32	Woman's Foreign Missionary Society Churches of God	1890	50	2,023		27	1	3	3				19	3	3						1	1		400
33	Woman's Missionary Association of the United Brethren Church	1875	458	40,121	18	718	1	32	7	3	19 11	1	60	25	20	5			2		1	1	50,000	
34	Woman's Board of Missions New Brunswick and Nova Scotia	1878	252	602	6	18		6	3	2		1												
35	Woman's Union Missionary Society of America for Heathen Lands	1860	2,101	86,902			3	49	39	8	99	3				2			4	4	2	1	346,000	
36	United Woman's Convention Auxiliary to the National Baptist Convention	(?)	1,000	13,000																			300,000	3,000
	Grand Totals		$139,309	$3,328,840	3,832	57,443	115	2,368	930	147	441	91	6,154	3,263	2,410	329	11	101	82	80	35	45	63,075,615	815,596

Notes on Statistical Table

Owing to great diversities in organization it has been very difficult to compile this table. In some cases the number of missionaries cannot be given, because the funds contributed by the women are not appropriated separately.

The total of column two represents not the gift of one year, but the aggregate of first-year gifts as contrasted with the present aggregate in the next column. In 1861 there was but one society, the Woman's Union Missionary Society. If the offering of 1861 and that of 1909 be contrasted, a much sharper contrast is shown.

Societies that are completely auxiliary to the parent Board necessarily appear at a disadvantage in this table, since they are unable to give separate figures. Asterisks are placed wherever an amount is an estimate.

The following forms of work are not included in the tables:—

Canadian Baptist (4) has 102 evangelistic schools with average attendance of 1500.

Baptist Board of the West (2) includes in total school 60 Bible training schools.

Woman's Board of the Interior (8) has three Bible training schools, 250 native teachers, and 13 trainers of Bible women and evangelists.

Canadian Congregational (9) has built three schools in West Africa; supplies Bible instruction in four government schools in Ceylon; supports orphans in many lands.

The Woman's Board, Congregational (7), does a large amount of literary work and translation, and has industrial education in many of its schools.

The Church of England Auxiliary, Canada (12), reports the rescue of temple children in India, a foundling home, "The Bird's Nest," in China, and a training home for Bible women in Japan. It also supplies outfits for missionaries.

The Woman's Auxiliary, the Episcopal Church (11), cannot give separate items in regard to teachers, etc., as the money contributed is administered by the general Board. The figures given with asterisk * are careful estimates by the secretary. The proportion which the contributions of the Woman's Auxiliary bear to the whole is one-third. The sixty-five missionaries listed are those supported by the United Offering made once in three years.

The Canadian Methodists (17) maintain street Sunday-schools.

The Free Methodist (18) is a strictly auxiliary society without separate credit; and hence has been obliged to carefully estimate its proportionate share of the work, wherever asterisks are found.

The Methodist Board, North (20), supports 32 Bible training schools and 158 married women in addition to items listed. It also has homes for lepers, the blind, the deaf, for homeless women. There are training schools for deaconesses and nurses, night schools and day nurseries.

The Parent Mite Society (23) of the African Methodist Church has a remarkable number of contributors, and does a beautiful rescue work.

The Canadian Presbyterian Women (25) maintain a deaconess' and missionary training school.

The American Presbyterian Boards (26), seven in number, have presented their combined statistics through their historian. It has been difficult to determine exact numbers because of the station plan by which they share with the parent Board in the expenses of entire stations.

The Missionary Society of the United Evangelical (29) is both home and foreign, but only its foreign work is presented. Eight married women are supported, making the total 20 missionaries as reported. A summer home for missionaries has been recently built at Kuling, China.

The Woman's Society of the Advent Christian (30) has 20 out of its 30 teachers men. Five night schools in addition to those in the table are supported, and two industrial schools.

The Women of the United Brethren (34) support 11 married missionary women who do missionary work in addition to their home cares.

The Union Missionary Society (36), since it is interdenominational, depends largely upon personal gifts. Many of its 99 evangelists are native helpers among the 2000 Zenanas reached by this society. A rescue work is maintained in Fatehpur, India.

The Woman's Free Baptist (6) supports a widows' home in India.

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